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Our cover picture represents the Wartburg Castle where, in forced retirement, the leader of the German Reformation translated the Bible into High German, laying the foundation at once of the German language in its modern form, of the German literature and of the Reformed faith of the German people. Its monumental heights are suggestive both of the Luther Psalm (the 46th) and of the Luther chorale ("A Mighty Fortress," etc.).

American Notes. **The Lutheran churches of America excel in deaconess work**—a peculiarly sympathetic branch of Christian activity. This is indeed appropriate in view of the great traditions of the German Inner Mission. There are now nine separate Mother-houses in the United States and the number of sisters has already reached 353. These labor, as parish nurses, in hospitals, in homes for the aged, orphan asylums, kindergartens, etc. The number seems small when compared with the 20,000 connected with the Kaiserwerth Mother-house—yet it grows steadily. Many of the American Mother-houses are imposing institutions, as that in Baltimore built at a cost of $110,000 and the Norwegian Deaconess Home in Chicago, costing $85,000. The Philadelphia House, with the Lankenau school for girls and the Mary Drexel Home, is another important center. These successors of Phœbe, deaconess of the church in Cenchrea, manifest a truly sacrificial and ministrant temper.

The Mid-Pacific Institute is a school for the mixed populations of the Hawaiian group—Kanakas, Koreans, Chinese and Japanese. In fact, members of ten different nationalities are represented among the 300 young men and women students. Besides the usual secondary educational training, industrial instruction is given, as well as commercial and agricultural. The Institute owns a tract of fifty-seven acres, beautifully situated in the valley of Manoa, and buildings to the value of $200,000, all constructed since 1907. It is seeking now to raise its endowment to a half million. The boys' department is called the Mills school, after the Samuel J. Mills of "Haystack" memories.

St. Johnland, a colony of refuge on Long Island for the aged poor, for orphans and for other needy, was founded by Dr. Muhlenberg. It is predominatingly Episcopalian in its management, but the Fifth Avenue Presbyterian Church has a place on the directorate. The chapel is called The Testimony of Jesus, and was announced by the founder of the colony to be a place of speech "for accredited ministers of divine branches of the Church not Episcopal, but holding the faith evangelic and catholic, whole and undefiled." The orphanage was built with $10,000 collected by Mrs. Anna Rutherford of New York, mostly in pennies and dimes and nickels, by solicitation from door to door.

Baptist mission churches in Cross County, Ore., have contributed $3000 to build **a mission launch** to ply along the coast and the 300 miles of waterway in the rivers of the state. It is to be sent to ranchers' and loggers' camps and new settlements. Lumber companies have provided all the necessary lumber without charge, and Sunday schools have given anchors, fog bell, etc.

The Y. M. C. A. is constantly reaching out in **service to new classes** in the community. At Montclair, N. J., the entire police force is enrolled for physical training, and at Newark, N. J., there is a Y. M. C. A. class in police First Aid, the expenses of which are paid by the Park Commission.

Of the 700,000 Mexicans in Texas, Colorado, New Mexico, Arizona and California, **8376 are members of evangelical churches.** There are 203 such

churches already organized. These are served by 139 Christian workers, who devote themselves to the needs of the Spanish-speaking population in the United States.

The Christian Japanese missions and churches of the Pacific Coast have organized an interdenominational missionary society, **the "Dendo Dan."** It will aim at binding all Japanese Christians together for aggressive evangelistic work.

There are nine regular **chaplains employed by the Isthmian Canal Commission,** who, curiously enough, are under the Department of Sanitation—this because each chaplain is expected to visit the hospital wards every day. Nine buildings for Protestant worship have been erected in the towns of the Canal Zone and are kept up at the expense of the Commission. These churches are union churches in which men of all denominations coöperate. There are 900 white boys and girls in the Canal Zone Sunday schools. Colonel Gorgas, in charge of the Canal construction, is an earnest Episcopalian layman.

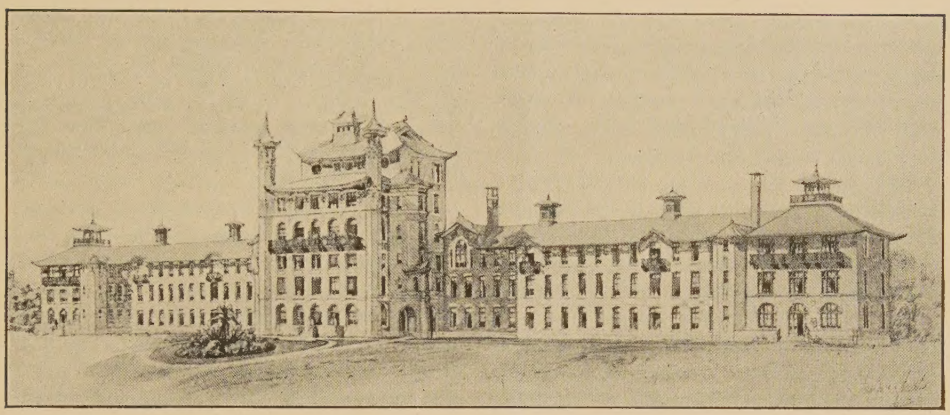
The Religious Life of the University of Pennsylvania. The report of the Christian Association of the University of Pennsylvania is indeed encouraging reading. Membership is of two sorts, the "religious" with 482 enrolled, and the "ethical" with 125. Those in the first category alone are voting members, having given their adhesion to this declaration:

"It is my purpose as a university man, receiving Jesus Christ as my Lord and God, to live a consistent Christian life, as I understand it to be set forth in the Bible."

The Association has been given full control of the chapel exercises, also of the University Settlement in Philadelphia and of the University Medical School in Canton, China. While its membership is not relatively large, it has enlisted 2000 students as auxiliaries in one or more of its activities. Thirteen Bible study groups at the University have been led by clergymen in the year past, and eleven by divinity students. The general budget has mounted to $34,000—$10,355 of which was expended on Settlement work and $11,300 on Chinese medical missions. There have been mission-study classes and lectures by missionaries, six classes for the instruction of immigrants in English (four for Italians, and one each for Russians and Syrians), lectures to students on sex hygiene with distribution of literature provided by the Society for Moral and Sanitary Prophylaxis, and the friendly care of foreign students at the University. A student employment bureau, operated by the Association, has in the year past enabled nearly ninety men to earn approximately $9000 as stenographers, waiters, salesmen, tutors, telephonists, furnace care-takers, etc. The Association has also a summer camp for boys in the vicinity of Philadelphia. Its report of social work exhibits a remarkable variety of activities—boys' clubs, moral-training in public schools, work on the Philadelphia housing commission, organization of boy scouts, deputation work, in behalf of the Association, to the preparatory schools which "feed" the University. Efforts have been made to connect students coming up to the University with the churches in its neighborhood.

But the crowning exhibition of student idealism in this great academic community is the medical enterprise carried on in Canton. It undertakes the work of medical instruction under Christian influence, the providing of mission hospitals with well-trained physicians and of the Chinese community at large with a Christian medical profession. The first section of a great hospital, ultimately to cost $100,000, is already constructed, and twenty-five patients are under care. The dispensary visitation ranges between four and five thousand. All the staff engage actively in leading Bible classes and in conducting meetings in the near-by villages as well as in personal work with the patients. Dr. Cadbury, one of the physicians in residence, edits the only medical journal published in the Chinese language.

The Christian Association of the University of Pennsylvania was founded twenty years ago by Mr. John R. Mott with fourteen members.



PROPOSED NEW HOSPITAL AT CANTON.

A Unique Convention. We have been prevented until now from referring to the remarkable gathering of Railroad Y. M. C. A. men in Chicago last fall. We are convinced that it will prove the prologue to an important advance in this department of Christian effort. Sixteen hundred men—brakemen, firemen, high officials, conductors, train-despatchers—gathered in the most informal fellowship to confer concerning the interests of their religious-social organization. On Sunday they marched in a body to church behind a band playing "Onward, Christian Soldiers." Eight railroad presidents and twelve vice-presidents attended the opening banquet, and President Sidley expressed his doubt whether there was in existence anywhere a platform on which employer and employee met with such mutual esteem and profit. President Stevens of the Chesapeake & Ohio announced that every division point and terminal on his line was provided with a Railroad Y. M. C. A. building; that these had cost the road $200,000 and were maintained at an annual expense of $10,000. Another speaker quoted the late president of the Pennsylvania, George B. Roberts, as saying at the last meeting of directors which he attended:

"When we made our first appropriation for the Railroad Association we were ashamed to let it be known and put the item under the head 'Repairs.' But I want to say that no stockholders' money that we have spent, not even for steel rails, has been more necessary and useful."

There was a good telegram from that great friend of young men, Mr. James Stokes, to those present. He paid a tribute to Mr. Cornelius Vanderbilt, who first foresaw the opportunities of the work and pushed the organization around the world as far as India.

"I prefer to travel," said Mr. Vanderbilt once, "in a train driven by an engineer with a Bible in his pocket."

And Mr. Stokes added thereto:

"The man at the throttle, looking out at the darkness and facing death at any moment, needs a short, quick creed, 'The blood of Jesus Christ cleanses us from all sin.' That was the creed on which George Williams founded our Association, and if we give it up the Association might as well be given up."

There are 1,700,000 men employed in American railway transportation, and no better method for providing for their religious needs could be devised than that of the railway Y. M. C. A. At Chicago appeals came for extension of these privileges to the 600,000 men on electric lines, the 50,000 in construction camps, and the railroaders of the new lines in China. These and other requests will not remain unheeded.

China's Need and America's Opportunity. A missionary of the American Baptists, Mr. Hansen, writing from the Chino-Burmese frontier, says that during the revolution Chinese farmers on the Yunnan border began to

cultivate opium again, but that the new government promptly suppressed this by mowing down the poppy plants. "But on the British side of the line," he adds significantly, "every gully and hillside is covered with poppy fields."

The opium merchants, chiefly Jews—notably the Sassoons who are the Rothschilds of Asia—have accumulated a great stock of Indian opium in Shanghai, the value of which is stated to be certainly $40,000,000. It has been here held up, partly because of the disorders attendant on the revolution, and partly because certain provinces have refused to allow its sale within their borders. On this stock various important banks, British and others, have made loans to the extent of $20,000,000. These relations have brought the bulk of the trading community in the East into line in demanding foreign pressure upon China for the continued admission of the drug. One of the great opium firms arrogantly cracks its whip over the British Foreign Office by telegraphing: "If the Central Chinese government is unable to enforce the observance of the Treaty (relating to opium) we respectfully submit that it is the duty of the British government to enforce the same." By which, of course, armed intervention is alluded to.

The British government, liberal though it is in name, is showing itself a humble and pliant servitor of the Jew opium lords. It has warned China "that Great Britain would delay recognition of the Republic on the ground of Republican opposition to the opium traffic." The Chinese Central government, browbeaten and perturbed, has been trying to induce the provinces, notably Chekiang, to yield and to allow the importation. The answer of the Chekiang assembly to the government of George V. is as sturdy and worthy in its Republican stubbornness as anything the American colonies ever despatched to the government of George III.:

"The British complain of breach of agreement and the Board of Foreign Affairs at Peking sides with them to frighten us with the non-recognition of the Republic by Foreign Powers. The said Board evidently does not know that to harm people with opium is not an act of a civilized nation. In the world there is justice. Recognition of the Republic will come sooner or later. If Great Britain will not grant this because of the opium, it is Great Britain's shame, which does not concern us. The said Board can be afraid of her, but not we, the Chekiang people."

The American government in its dealings with the nations of the East has, in general, been fair and generous. It could hardly do a more timely service to the injured Chinese people than to recognize their government without further delay. This would not be without influence in preventing what threatens to be practically a British reinstatement of the opium dens throughout the length and breadth of China.

The Persecution in Korea. To those who believe that the dark, irreconcilable conflict between the Church and the world which marked the history of primitive Christianity is now, in better days, a thing of the past, the persecutions in Korea must come as a disillusion of no slight significance. And this chiefly because of the station and education of the persecutors. The malignant baiting of Christians in Madagascar of late years has been the work of the best-authenticated modern liberals. Augagneur is socialist, anti-alcoholist, freethinker—in fact, all that savors of the twentieth century—and his associates represent whatever is most advanced in the life of the French Republic. The Japanese administrators of Korea are of the same type—"enlightened" agnostics, men of *Meiji* who have given the new East Asiatic power its brilliant place in the council of modern states. Yet "the carnal mind" remains "enmity against God" and His people, however thoroughly trained in mathematics and philosophy.

So these little brown men, with their perfect culture—acquired perhaps even at Harvard or Berlin—are arresting Korean Christians, racking them and whipping them to death, condemning them to exile or to long imprisonment, without a scintilla of evidence and for no other reason than that they are Christians. Of this last there can be no ques-

tion. We have here simply and solely hatred of Christianity and jealousy of the influence which it has won over the Korean people. The leaders of the Korean churches have been marked for repression. Christian merchants have been visited by Japanese police and told to open on Sunday. In a large Presbyterian church in the country, a Japanese official marched into the pulpit and flatly denounced Christianity before the whole people. Christian schools have been under daily and close surveillance. Japanese detectives have slunk about Christian congregations. The 123 charged with and convicted of conspiracy against the life of General Terauchi are all Christians. One of them, Baron Yun, a man who has repeatedly refused high government preferment in order to devote himself to the Christian education of Korean youth, is the leading layman of the land. For a whole day he and others hung by their arms on a pole, their hands tied behind and above their heads. In some places, notably Pyeng Yang and Syen Chyun, the leadership of the Church has been decimated, and indeed more than decimated. In Pyeng Yang, according to one reporter, "there are now only three Korean men qualified to conduct a Christian service."

And it is not only native Christians, with immense baskets tied over their heads, marched to and fro in squads of ten and twelve between courthouse and prison in Seoul, that are falsely accused. Twenty-five of the best-known American missionaries in Korea have been charged with supplying conspirators with weapons. Bishop Harris has been called a favorer of assassination. Mission homes have been invaded and ransacked for firearms.

The Koreans have shown good heart in their sore trial. One man, Miss Pye of Seoul reports, when questioned, took a text in Romans and began to preach. Another bearded the Japanese Jeffreys with the words: "Lie! I never lied! These lips may have lied (under torture); *I* never said it." The churches generally stand firm, though accessions have been somewhat checked. In the long run the worst losers will be the Japanese themselves. They should understand that there is a Christian solidarity, that every cruelty practiced on a Christian coolie in Korea makes hundreds of Americans wince. "He strikes *us*," says the Russian *moujik*, when he speaks of a blow received by a friend. Now this American community is not without influence, and might hit upon some indirect way to intervene in behalf of their fellow Christians in the Far East.

Reformation Stirrings in an Ancient Church. *Ekklesiastike Anorthis* of Athens announces that a petition which has been covered, "in the midst of indescribable enthusiasm" with long lists of signatures, "pious laymen fraternizing with distinguished clergymen," has been handed to the highest ecclesiastical authorities. It urgently presses for fundamental reforms in the worship of the Greek Church —asks for a modification of the garb of the clergy which at present is "anti-hygienic, anti-canonical and lacking in good sense"; requests a shortening of Divine services, the introduction of seats into the churches, and the compulsory addition of a short, substantial sermon. The physical strain of standing, it avers, renders impossible any ecstasy of faith or devotion in prayer, and sermons, where they are preached, are at present "cloudy, verbose and fulfilling no purpose." The reporter declares himself certain that the memorial will be rejected as dangerous, or simply ignored, but comforts himself with the thought that ten years ago the formulating of such demands would have provoked the stoning of those making them. "Now they fly from mouth to mouth."

Poland and the Jews. The Polish people have, in the past, shown themselves, on the whole, tolerant in their treatment of the Jews, and have, with justifiable pride, contrasted their general attitude in this direction with that of the Russian government and people. But in the last fifteen years a marked change has taken place. Formerly the Jews practically monopolized industry and small trade—the Poles, as agriculturists, leaving these fields to them. The growth of industrialism and

the movement of population toward the cities have brought the Polish element into economic competition with the Jewish. Hence anti-Semitism. It is possible, too, that the clerical party which has suffered in France and Western Europe from Jewish subterranean activities in politics, in the press and in finance, is glad to retaliate in a land where the Church of Rome is still powerful.

More noteworthy is the fact that the Polish Voltaire, Swientochowski, and his followers, have abandoned their former philo-Semitism and joined hands with the enemies of Jewry. In his organ, *Kultura Polska,* he denounces the Jews as "rats who are gnawing away at the supports of civilization." This is the more singular in that for a generation it has been Jewish gold and Jewish intelligence which have backed the Polish liberal party and liberal press, Swientochowski himself being personally greatly indebted to them. Further, it has been Jewish commercial travelers who have crossed Russia in all directions, building up Polish trade and making the great industrial expansion of Lodz and other Polish cities possible. Hundreds of thousands of Polish workmen have been provided with markets for their industrial output in this way, yet no Jewish workman is allowed employment in the factories. The new anti-Semitism threatens to intensify the Jewish catastrophe which seems to be approaching in Eastern Europe. Thousands of Jewish "out-of-works" besiege the doors of their parish authorities, begging them to save them from starvation. Jewish storekeepers are suffering from a systematic boycotting. During the last Christmas season, when the Polish cities throbbed with business activity, it was remarked that the shops of the Jews alone stood empty of customers.

The Christian Wage-workers' Movement in Germany. The secretary of the German Christian National Trades Unions, Mr. Hartwig, writes in the *Kirchlich-Soziale Blaetter* that his organization is moving on mightily. The two independent groups (Christian and Hirsch-Duncker) possess now a property of nearly 13,000,000 marks. The income of the Christian trades unions has grown from 4,612,920 marks in 1909 to 6,243,642 marks in 1911. The number of adherents in all groups has passed the first million, and is now well started towards the second.

These trades unions are joint organizations of Protestants and Romanists who have been driven together by the intolerant atheism of the socialist party. This comradeship in arms of the old foes is, as a Romanist labor leader has written, "irrefragable, far firmer than those outside suspect. He who thinks to disturb it bites on granite."

The German Social Democracy hates and dreads this rising competitor. In its own ranks it exercises the most tyrannical discipline. Subscriptions must be paid quarterly, attendance on meetings is required and sharply controlled, special subscriptions determined by the party must be met, in public demonstrations each has his number and if he fail to be present is fined. The children must join red song unions or a red *Turn Verein.* They are made apostate from Christianity at confirmation time by the Socialist *Jugendweihe* or dedication of the youth.

Punishment is visited on those who trade at a boycotted store or consort with a boycotted workman. To belong to associations with non-socialists is characterized as class desertion. Hundreds of thousands of German workers and small tradesmen groan under this yoke of party-discipline. The cry of the Red is that "outside the Social Democracy there is no working class." Employers often fear to hire members of the Christian organizations. Even in the government press in Berlin it was found, in 1911, that members of the Christian "Gutenberg League" had been either forced out of work or forced into the Socialist organization. The *Regulator* (No. 20, 1911) describes how non-socialists at Scharnbeck near Bremen were assaulted by socialists, how their work clothes were stolen and how they were finally followed into their homes and beaten.

A great assemblage of socialists organized a peace demonstration in Dortmund on the first day of May, 1911. When they had ended their denunciation of militarism they

streamed to a new building which was going up on Friedenstrasse on which Christian Trades Unionists were at work. This they surrounded and then began abusing the unoffending workmen, calling them "blacks" and "priests' slaves" and singing parodies on the chorales, "Great God, we praise Thee" and "Jesus, my Confidence." Then they opened fire with brickbats and stones and beer bottles. The foreman had to order the men to suspend work. It was remarked that the women socialists were the most extreme in their abusiveness. These laborers were not strike-breakers, but men who preferred to organize in labor unions with a distinctly Christian coloring, rather than to consort with fanatical atheists.

Another Note. But if the prevailing tendency in Continental Socialism is anti-Christian it is not the only tendency. We notice with interest in *Social Demokraten* of Christiania, a paper whose whole tone is defiantly materialistic, the following statement:

"After numerous demands from those of our readers who are interested in churchly matters, *Social Demokraten* has decided to print, every Saturday, a list of Sunday services in the city and of those preaching."

And again we get this from Denmark. H. P. Hansen, a socialist editor, and one of the ablest Danish agitators and speakers, addressed lately a people's gathering at Askjaer's Gaard on "The Relation of Socialism to Christianity." The Copenhagen organ of the party reported that the speech "created a sensation." Mr. Hansen said:

"The poor carpenter's Son of Nazareth is not behind us. He is leading us who strive for the future. There can be no conflict between Christ's teaching and socialism. According to Christ's word to serve men is to serve God and to serve God is to serve men. We socialists, accordingly, feel ourselves to be in the closest relation to Christ's teaching. Does any reasonable man believe that men and women without a longing for eternity will ever seek to better the earthly conditions of others? No, if socialists lived a godless life, everyone would care for himself alone. But we socialists know that all men are either warp or woof on the loom of time, and herein we see God's working and understand His meaning for the world."

The Situation in the German State Church. This is rapidly becoming unendurable because of the imposition of liberal pastors by the de-Christianized electors of the parishes. A writer in *Die Reformation* says that a number of pastors in Hamburg declare that they cannot longer remain in a church with the new type of pastors.

"It appears to them as a lie to recognize such official brethren and to treat with them. A believing pastor seeks to lead the people to the Risen Lord and his co-minister from the same pulpit preaches that Jesus has long since mouldered to dust in the grave. With what feeling must he hand out the communion bread, that *mysterium tremendum*, when his official co-worker looks on the proceeding as mere superstition? How can he honorably keep the peace with one whom he feels to be a wolf in sheep's clothing, who would rend the flock of Christ? The state of the laity is equally lamentable. They come Sunday to the house of God, hungry for the Bread of Life, for refreshment from the Eternal Word after six days of labor. But what they hear leaves them unfed, if it does not deeply wound their faith. They cannot come longer. They have no more a church. The bells ring, but not for them."

The believing members of Trinity parish recently sent in a petition for relief. There are five pastors in the church and all "liberals." "Those who are loyal to the confession," so runs the document, "are without spiritual care in preaching and in sacrament. It is impossible to attend the services of these clergy." And the bitterest of all is that it is more and more difficult to get Christian confirmation instruction for their children. To the Church of the Advent a certain Pastor César has been appointed. He had previously been refused a place in a church in Westphalia because of his unbelief. The parish paper (*Adventsbote*) says:

"We positive Christians are now without a church home. The church doors are shut in our faces. We cannot invite clergy of other parishes to preach for us, for they are already overburdened in their own fields. And then another question. Who will bury our dead? Are we to be comforted by clergymen at the grave who do not believe in the resurrection of the dead?"

Three hundred thousand evangelical Christians in Greater Berlin have petitioned

for relief. They have asked that the sacrament and preaching be given by believing pastors from outside their parishes at special services for Christians, but the Brandenburg Consistory declares this impossible, which is practically a declaration of church bankruptcy.

The situation in a nutshell is this. The election to parish councils and hence indirectly to the pastorate, lies in the hands of all the voters in a parish, however bitterly these may hate religion. Egged on by such God-and-church-hating papers as the *Berliner Volkszeitung* these elements capture the power of appointment and the liberal clergy lend themselves to the plot as if they were chessmen in players' hands. The Christians are then practically shown the door and the way is made ready for the end of the Church as a State institution.

The Defection of the Uniates from Rome. In view of the constant present-day emigration from Slavic lands to America, religious movements in Russia and Austria are of an importance to Americans incomparably greater than twenty years ago. For this reason we cannot but have an interest in certain developments in Galicia—that part of Austria which represents the Austrian share of the Polish partition of the eighteenth century—which bid fair to take on important proportions. The four million Ruthenians of Galicia and Hungary are Russians (Red Russians or Little Russians) who resisted for centuries Polish Romanist efforts to Rolinize and Romanize. The long conflict ended in a compromise by which the Ruthenians accepted the overlordship of Rome, but retained their liturgy, traditions, Slavonic ritual language and marriage of the clergy—taking, in view of these connections with the Church of the West, the name of Uniates.

After Sadowa (1866) Galicia fell more completely under the control of the Polish element and a bitter persecution of everything Russian followed. Russian books were proscribed, Russian schools closed, Russian voters terrorized at the polls. The Metropolitan of Galicia—an ex-officer of cavalry, Count Shepstitski, a man completely under Jesuit influence—has been using dragoon methods to assimilate the Uniate churches more closely to Rome. A strong pressure has been brought to bear to force celibacy on the clergy and to compel the abandonment of the Eastern liturgy. Without avail, however. The persecution has provoked a counter movement which is rapidly severing Uniate ties with Rome. Village after village has declared itself Orthodox Russian, in spite of the imprisonment of the people or the quartering of troops upon them.

In 1911 a number of young men—all Russian Galicians (i.e., Ruthenians), or Russian Hungarians—journeyed to Mt. Athos, where they obtained orders from the Eastern Church and returned to do missionary work among the Uniates. Wherever they settle the whole neighborhood passes from its connection with Rome over to the Orthodox Russian Church. In order to head off the movement the Austrian government has put every orthodox priest in Galicia, without a single exception, in prison. Peasants gathered for the communion service have been brutally scattered by the police. Hundreds have been fined and those unable to pay have had their cattle and clothes sold. But in spite of all, the movement away from Rome grows wider and deeper every day.

Among Abyssinian Churchmen. The Swedish professor, Dr. Kalmodin, who has been searching for MSS, in the heart of Abyssinia, publishes an exceedingly interesting account of the monastery of Debradamo in Northern Abyssinia. It was built about 450 A. D. by a Roman monk, Aragai, who was here on a missionary journey with some fellow-countrymen. He discovered in the distance a mountain so beautiful that it appeared like Paradise, and sought to approach it. Now it glimmered on the horizon, now vanished from his sight. Only after three years did he finally stand beneath it. But without Divine help he never could have availed to scale its precipitous cliffs.

The archangel Gabriel came to his help. He summoned a dragon which threw itself before the walls of rock, and over this the wanderer clambered up to the heights—Gabriel all the while standing guard with drawn sword lest the dragon should injure him.

With the help of King John of Abyssinia, Aragai built a great monastery of sixty-six buildings—the number of the Bible books—and when it was finished tore away the steps which led to its high site. It is consequently called Debradamo (*damo,* to tear, and *debra,* mountain). All visitors must be lifted up and down with a rope, as is the case in the Greek cloisters of Thessaly. This rope is said to have been made of the skin of the dragon and according to tradition should be little short of 1500 years old.

Professor Kalmodin carried with him letters from King Menelek and the Abyssinian bishop, and hoped for permission to examine the monastery library in the expectation of finding old Christian MSS. But the monks said, "No!—Rather let the termites eat the books! We will not show them even if the Emperor send his soldiers to cut off our legs." The professor and his interpreter were hoisted up ninety feet to the monastery level, but neither presents nor money nor promises nor introductions availed. The travelers were treated to honey wine, and then gently but firmly dismissed.

In this monastery, as in nearly all the Abyssinian churches, is to be seen a model of the ark of the covenant, the *tabot,* which stands in the holiest place. The story goes that the first Menelek was the son of the Queen of Sheba by Solomon. When he came to Abyssinia he was followed by enemies who were overwhelmed by water, he himself escaping in the Lord's ark. This ark is preserved in model, and woe to any one who lays hands on it. The knife of the Abyssinian monk is always sharp for the fifth rib of any such!

Brief Notes from Abroad.

The Russian Baptist evangelist, Mr. Fetler, has been in Riga, the commercial center of the Baltic provinces, preaching in the largest theater of the place. This has been filled to the last inch of space by a deeply moved audience. As a result of these meetings a disused Russian Orthodox church has been purchased for about $18,000 and made an evangelical center. It is called the Golgotha Church and accommodates about two thousand persons. As is well known, seats are never used in Eastern churches, but an appeal to converts for chairs for the evangelistic meetings brought in a thousand or more in a few days, and benches in abundance were made by others. A large church in St. Petersburg which cost nearly a hundred thousand dollars is the center for similar evangelistic work in that city. Calls for Mr. Fetler's services come from all parts of the Empire and even from Siberia.

The Leipzig and Basel missionary societies have instituted a joint missionary exhibition of "the World" type, which is going about German cities. It has just visited Braunschweig, a stronghold of German liberalism, where of the city's seventeen pulpits, sixteen are occupied by men of this view and temper. The depths to which liberalism reduces a church may be realized from the single fact that the contributions of the Lutheran church membership of this city to home and foreign missions and the Gustavus Adolphus Verein combined came to but 4 *pf.* per head—about one cent—and the attendance at the communion last year reached less than 13 per cent of the church membership. The liberal pastors turned a cold shoulder on the exhibition, but it is interesting to learn that, in three weeks, about 25,000 persons visited it, among whom were the children from most of the city schools.

It is a curious fact that the Monist (or freethinking) Press of Eugen Diederichs in Jena has published lately a splendid edition of the Gospels, adorned with all the technical results of the modern printing art.

The type of moral and intellectual culture which the German Social Democracy is forwarding can be gathered from the report of the manager of a socialist

library in Leipzig—Comrade Henning. The most read books last year were Zola's novels and De Maupassant's "Parisian Adventures"; in history, such books as Corvin's "Mirror of the Priests," Fischer's "Trial Nights of German Peasant Girls," Koenig's "Black Cabinets," "The History of European Caricature," Brass' "Berlin Barricades." The socialist *Vorwaerts* press of Berlin has published a volume by Rosenow entitled "Against Priestly Rule." By their own confession the publishers acknowledge having drawn 400,000 marks from German pockets for this worthless and fanatical book.

The Salvation Army in Great Britain has deputed Colonel Unsworth, previously editor-in-chief of the Army's publications, to **the post of Parliamentary Secretary at Headquarters.** The Army is deeply interested in various measures before the House, notably the White Slave Bill, the Employment of English Girls Abroad Bill, various amendments to the Children's Act and the Vagrancy Bill. Colonel Unsworth has had considerable experience in "lobbying" and is a popular figure in the precincts of the House of Commons. He has seen service in South Africa and Australia.

Il Messaggero says that the director of the Austrian Institute of History in Rome, M. Ludwig Pastor, has discovered in a private library, **2000 MS. decrees of the Roman Inquisition** dating from the years 1555-1597. This discovery is the more important in that all access has been denied to the archives of the Inquisition, even for the most trusted Catholic scholars. The publication of these documents will soon take place.

The Huguenot churches during the time of persecution in the seventeenth and eighteenth centuries took the title of the Church in the Desert. **A historical Museum** to commemorate the sufferings of these days has been opened at Mas-Soubeyran in the house of the famous Camisard leader, Rolland Laporte. Under the leadership of M. Frank Puaux, the eminent president of the Society for the Study of French Protestant History, a very widespread movement has taken place to make this Museum of the Desert one of the most important centers of French Protestantism. The old Huguenot families all over France have ransacked their homes and sent the most valuable memorials of the past to be placed there. More than 5000 persons attended the dedicatory services last autumn, coming from all parts of Languedoc and the Cevennes.

Another interesting memorial of the past, recently discovered, is that of the mediæval frescoes in the parish church of Arnau, near Königsberg, in East Prussia. These frescoes occupy the south, west and north of the nave, and are in a good state of preservation. They constitute what was known in the Middle Ages as a *Biblia Pauperum.* This ancient "Bible" was made up of a collection of pictures illustrating the life of Christ, each accompanied by two scenes from the Old Testament and by texts and explanations in German and Latin. They were used to instruct the people in the elementary truths of Christianity at a time when a Bible was a rare and expensive possession.

Prof. Martin Kähler, the old master of evangelical theology in the University of Halle, has recently passed away. In his early life he was a rationalist "ravenously devouring Spinoza and revelling in Goethe, but of Paul not understanding a single line." To two men he acknowledged his deliverance—the historian Ranke, who opened his eyes for the supernatural action of God in history, and Julius Müller, who showed to him the holy God in the accusing conscience of man.

"The Ritschlian theologians are so righteous and the moderns so good," he was wont to say, "but I am a poor sinner."

And again:

"It is indeed great that behind the grace of the King is the compassion of the Father. On what else do we live?"

But he was no friend of the weak talk about God's Fatherhood with which men often attempt to conceal man's alienation from God. He gave expression to

his repugnance for such phraseology in the words: "God is always Father, never Papa."

American archeologists, headed by Professor Howard Crosby Butler of Princeton, are **excavating the site of Sardis,** one of the cities of the Seven Churches of the Revelation. They have already laid bare the great temple of Artemis and some 300 Lydian tombs. They have found twenty Lydian inscriptions, one of which was accompanied with an Aramaic inscription. Hitherto there have been but four Lydian inscriptions preserved in the museums of the whole world.

A letter from Pablo Fernandez to his associates of the Young Men's Christian Association of Jerez, written in the military prison of El Ferrol and published in *El Cristiano* of Madrid, announces that as a punishment for refusing to kneel at a military mass he has been sentenced to imprisonment on three counts, each for six months and a day, making a total incarceration of something over eighteen months. The case was appealed to the military court. It is interesting to learn that before taking their places the participants listened to a "Mass of the Holy Spirit." This court could not decide to remit the sentence and appeal has been made to the highest court in the Spanish Army. At the date of writing the case is still pending. Americans should call to mind this incident the next time a "Military Mass" is arranged on the White House grounds.

The famous evangelical Catholic, **the Barnabite preacher, Father Semeria,** has been sent into retreat in Brussels at the order of the Vatican. This has awakened profound dissatisfaction in Italy and especially among Father Semeria's townspeople who have remonstrated publicly against the step.

The **Italian Waldensians** have taken steps looking to the establishment of a permanent representative in the new colony of Tripoli.

An English clergyman, the Rev. H. A. Wilson, in a recently published book, **"Episcopacy and Unity,"** shows that during most of the sixteenth and seventeenth centuries, the English Episcopal and foreign non-Episcopal churches acknowledged each other as sister churches, and that men ordained presbyterially were admitted, without reordination, to the ministry of the English Church. He contends that "the narrow and exclusive theory of Apostolic Succession, so commonly met with to-day, is a new thing in the Church of England."

The distinguished critic and author of "The Quest of the Historical Jesus," **Schweitzer,** who is an educated physician, will shortly go out to the French Congo as a volunteer medical missionary. He will establish himself at Lambarene on the Ogowe River and will work in connection with the *Société des Missions Evangéliques* of Paris.

On the 11th of September, 1812, sixteen devout men, undisturbed by the cataclysmal movements of French armies passing over Germany on their fatal way to Russia, met in Stuttgart and founded **the Wurtemburg Bible Society.** This has prospered and now supplies a full third of all the Bibles used in Germany. It is especially famous for its "Betrothal Bibles," and has printed much for the blind and shortsighted. On celebrating its hundredth anniversary, it puts out a new People's Bible with comments and starts a jubilee fund for the translation of the Word into the languages of the German colonies.

Mr. Chase Meyers, an American traveling in Bolivia, reports that **in the Veni region of Bolivia,** the rubber firm of Suarez, organized in Hamburg but now domiciled in London, has been engaged in outrages similar to those of the Putamayo. A correspondent writing in the *Hamburger Fremdenblatt* rebuts this, but acknowledges that whipping has been used as "a necessary form of discipline" and that "the natives are generally hired on contract lasting for life." This is, of course, a virtual confession of the existence of slavery.

THE MISSION FIELD.

Tract Work in China. The Religious Tract Society of London has issued in English more than a million and a half copies of "The Travellers' Guide," compiled by Mr. and Mrs. S. J. Menzies. Three editions have been published in Chinese, and a fourth, bringing the total issue up to 35,000 copies, is now being printed. It is planned to publish two Chinese editions of 100,000 copies each in London in the near future. The Chinese Religious Tract Society in Shanghai has 434 publications on its catalogue, among them 53 commentaries. One of these, the Conference Commentary, is a commentary on all the books of the Bible. The Central China Tract Society has been especially successful with the tracts of that great missionary, Griffith John, known in China as "Great-faith John." Dr. John's "Trimetrical Classic" has probably had a larger sale than any book written by a missionary in China, and will undoubtedly be a permanent possession of the Chinese Church. Hudson Taylor, who by the way was himself converted by reading a tract, declared this pamphlet of Dr. John the best in Chinese. The Tract Society also publishes remarkable Scripture cartoons by a Chinese artist, Liu Meh-lui. These invariably draw large crowds wherever they are exposed. The West China Tract Society is preparing to print religious literature in Thibetan as well as in the Maio dialects.

Besides the usual activities a new enterprise has been set on foot. The Rev. W. E. Blackstone is in China administering a fund for the distribution of Scripture which has been established by Mr. Milton Stewart. Ten portions of the Word have been prepared, printed clearly on good paper, with exposition and a colored frontispiece. These are supplied free and freight-paid to any missionary applying for them. In two years' time this distribution fund has put about 20,000,000 issues into circulation—an amount exceeding, in all probability, the combined output of all Christian publishing houses in China. This literature is for free distribution, but only for *judicious* free distribution. The Religious Tract Society provided, two years ago, several thousand pastors' libraries at a nominal cost of $10 to Chinese preachers. It was pathetic to see the rush of men eager to get the books they needed for their work. A small distribution fund for enabling Chinese evangelists and pastors to get hold of Christian literature in the vernacular would strengthen the Christian ministry very materially.

On the Upper Congo. Mr. Bedinger describes the climate of the Upper Congo, where the Southern Presbyterians have a strong and advancing mission, as delightful. Day and night there are cool breezes and the dry season can be so cool that an overcoat and a fire are grateful. There are no mosquitoes. The relations between the natives and the Protestant missionaries are extremely cordial, even affectionate. The Gospel makes continually wider conquest of the people. The missionaries estimate that throughout the numberless villages in touch with the Luebo station, some 20,000 people keep the morning watch, the prayer-gathering at six a.m. Of course this means that thousands who have not yet attached themselves to the Church are only awaiting instruction to confess openly their faith in Christ. Mr. Bedinger writes that one Sunday evening he heard the girls in one enclosure start singing "All Hail the Power of Jesus' Name," and a village to the right reply with "Rock of Ages, Cleft for Me." Then one village after another joined in the melody of praise until it seemed that the entire hillside had burst forth in glad songs of rejoicing and thanksgiving. This occurs every Sunday and Wednesday evening. The Southern Presbyterians are to increase their force on this promising field to fifty.

From the African mission of the Northern Presbyterians at Elat, on the West Coast, also comes encouraging news. At a monthly communion last summer 19 evangelists came in bringing their reports. More than 1700 had confessed Christ. Sunrise prayer meetings

were being held, and often two or three could be heard praying at the same time in the crowded assemblage. At the ten a.m. Sabbath meeting 5270 people were gathered together for a three-hour service and 170 were baptized.

Christian Teachers of English in Japan. The International Committee of the Y. M. C. A. has provided American teachers of the English language for Japanese schools during a number of years—111 in all having been sent out. While not engaging in Christian work in the government schools in which they teach, they carry on Bible classes in their homes, and these are attended by about 300 students weekly. Some thirty to forty baptisms each year have resulted from these efforts, several weak churches have been revived and new ones started. The methods of teaching English have greatly improved as a consequence of the establishment of an annual conference and of a pedagogic magazine. This represents the professional phase of the undertaking. Eighteen of these teachers, on the expiration of their teaching contract, have entered missionary work, with the language largely mastered. There are thirty-one such teachers at the present time in Japanese government schools.

A New Proposal. Mr. Brewster of Hungwha, China, writing in *The Missionary Review of the World,* suggests the establishment of a Missionary Supplies Foundation, for the purpose of providing, at the lowest possible cost, all supplies for missions and missionaries in all lands. He points out that there is now a missionary constituency of not less than 25,000 persons, and an expenditure of at least $30,000,000. A foundation of this type would greatly reduce the cost of living for nearly all missionaries, would provide hundreds of hospitals with medical supplies at cost, thousands of schools with school material, and hundreds of thousands of scholars with books and supplies. It could provide insurance on property and negotiate life insurance for missionaries at favorable rates. It would release much mission time for evangelistic work and would bind the missionaries of different churches together in a new common relation. The China Inland Mission has its supply department which provides successfully in this way for its seven hundred missionaries, and attempts have been made to organize a supply agency for all Chinese missions. This has broken down simply from lack of capital and excess of business coming in upon an inadequate force. But the time seems ripe for undertaking the experiment again with sufficient resources and on an even larger scale.

Financial Help from Native Sources. With the advance of the missionary movement we have frequent and substantial testimony of favor from the non-Christian world along with the faithful gifts of converts. Here are some recent illustrations. Mr. Ratan Tata, the Parsee philanthropist of Bombay, has headed the Indian Fund in memory of the late General Booth with **a gift of 6000 guineas** to be used in consolidating the work of the Salvation Army in India and of ensuring its permanence.

The last report of the American Board announces that the 77,600 communicants connected with the Board's missions **contributed $315,000** to Christian religious and educational enterprises. This is an increase of $33,200, or over 12 per cent more than was given last year.

The Telugu Baptists of South India have their own Home and Foreign Mission Society, now about a dozen years old. It began by sending workers to certain hill tribes in South India, but its most important activity is now among Telugu coolie emigrants to Natal, employed on coffee and other plantations. After eight years of labor it reports in Natal five organized churches, each with its church building, Sunday and day schools, the beginnings of a theological seminary, and nine other congregations evolving into churches. The Telugus love this society. pray for it and give more heartily to it than to anything else.

Two Armenians in New York, successful business men, have pledged $50,000

for a special work in their native city in Turkey. This is to be under the care of missionaries and in full sympathy with the general work of the American Board. They have given generously before and affirm that they expect to continue so to do.

The Rev. Mr. Miller, journeying with a wealthy Indian gentleman going to the Coronation in London, so interested him in Christian missions that he has since then given **3500 rupees for a dormitory** at Pasumalai and another sum for Madura College. He has also asked Mr. Miller to aid him in the expenditure of 20,000 rupees for the betterment of the local Indian community of all classes.

A small group of Armenians in Watertown, Mass., have contributed several hundred dollars to the support of the Boys' Academy in the martyr city of Adana, in Asia Minor. Now they are planning to help in the raising of the $4500 required for a more suitable school building.

The Seung Dong Church in Korea has pledged, over and above the usual church contributions, $2000 in gold for a new church building. This represents thirty-three days' work for every attendant on the church.

Advance in South India. From Erode in South India we get this encouraging report from the London Missionary Society:

"The progress in this district during the last decade has been marvelous. Previously the work was small and of little account. But now, if one ascend Sennimalih hill, fifteen miles from Erode, one can, from its summit, obtain a view of the whole mission field with its sixty Christian villages from which light and life and liberty are spreading in every direction. Below lives the Circle evangelist, and there is the experimental farm of 100 acres where the people are taught modern systems of cultivation. On the bank of the Caveri is the caste school, and further on, some twenty-five miles, the recently started Erode Christians' Home Missionary Society station, worked and supported by the Tamil people themselves. One of the distinctive features of their undertaking is the **Svajana-Aleippu** or "Catch my Relatives Society." Young men travel far and wide in holiday time to seek to bring their relatives to Christ. In some villages there has been a crusade against quarreling. A fine of five rupees is levied if quarreling occurs, and prizes are further given to families living in harmony throughout the year."

In the last report of the Telugu Baptist Mission we get glimpses of the activities of these South Indian evangelists.

"No country," says the writer, "could show a band of men more faithful to each other and to the kingdom than our touring band. Let me introduce the preachers, Subbaiah Lyman, Kondaiah, Abraham, Kotaiiah, Paul, Lot, Bassavaiah, Matthew and Moses. Their kit consists of only a staff and sandals, one blanket and two changes of raiment. In the course of the touring season of five months they walk about 1000 miles on the King's business. They sleep in the houses of the Christians, if possible; if not, out in the open. When once out on a tour, a rheumatic leg or headache or other minor malady makes no difference; there are never complaints or grumbling. From four to five services a day, some of them lasting three hours, are taken as a matter of course, day in and day out, with no slackening of interest or diminution of enthusiasm. They are unknown heroes making their very existence a living sacrifice."

Mohammedan Notes. 1. A remarkable indication of an unacknowledged feeling among Moslems of the Bible's superiority to the Koran is reported by the British Bible Society. Moslems in the Punjab have published at Lahore an edition of the Koran in Arabic which, in binding and appearance, is obviously intended to resemble the Bible Society's edition of the Scripture in Urdi. Further, in Senegambia, Arabic traders are planning to publish the Koran in precisely the same form as the Bible Society's Gospels in Mogrebi. This circulation of the Koran in the guise of the Bible is evidently an attempt to "trade on the good-will" of the latter.

2. It is related of Badvalli Topalian, a leading Armenian pastor and victim of the massacres of 1909, that he gave to his youngest son the name of Noorie. Now this is, it seems, a name used chiefly by Moslems and consequently many of his friends remonstrated with him. But

he only answered: "I wish it so. When the lad is grown the way will be open to preach to Moslems and his name will then perhaps make him appear to them as a brother."

3. Miss Trowbridge of the American Turkey Mission writes us of two Armenian Bible women—not Protestants but "awakened" Gregorians and earnest true Christians—who had gone on a two weeks' mission into Turkish villages without any male protection, but in the strength of the words of Deut. xxxi. 8, "The LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee." They found warm welcome and many opportunities to talk and read to Moslems. What may not happen when the Gregorian Church as a body becomes "awakened" and turns to its Moslem oppressors with the Word of Truth?

4. Mr. Ryan of Cesarea tells in the *Missionary Herald* of a joint club of Moslems and Christians which was started in 1908 by the Rev. Mr. Irwin in a *kahn,* or Turkish inn, with four rooms. One of these is fitted up as a gymnasium, a second as a reading-room, a third for private conversation and the fourth for night classes. On Sunday evenings the gymnasium is turned into a place of meeting, with addresses, stereopticon and phonograph. These meetings are attended almost exclusively by Turks (to an average number of 250) but the addresses are in the main from American missionaries or Armenian pastors and teachers. The daily attendance at the club mounts to nearly a hundred, half of whom are Turks and the rest Christians. This enterprise has broken down prejudice, bridged the chasm between the Moslems and Christians of Cesarea, won the confidence of the Moslems for the missionaries and been the means of awakening intelligence and an interest in the Bible.

5. Dr. Hoskins says in the *Moslem World* that the acquirement of the Arabic language is one of the most difficult tasks of the modern missionary enterprise. The vocabulary is enormous, and the mastering of the bewildering wealth of descriptive epithets and the linguistic variations of even the most common people, requires years of work.

"One should study with teachers at least seven hours a day and spend the remaining seventeen in eating and drinking and sleeping and dreaming Arabic."

Yet it is worth the labor, since Arabic is the religious language of one eighth of the human race.

6. The number of Moslems in China is estimated by such careful observers as Mr. Marshall Broomhall and M. d'Ollone to be not more than 10,000,000. Yet to them has been given a separate stripe in the flag of the Republic of China. This is the black stripe—the red standing for the Han race or China proper, the yellow for the Manchus, the blue for the Mongols and the white for the Thibetans.

Brief Mission Notes. It is announced that whereas the late Emperor of Japan, Mutsuhito, took for his motto, when he began to reign, the word "Enlightenment" and gave it an unparalleled expression in the life of his nation for more than forty years, his successor has chosen the word "Righteousness" for the symbolic word of his reign.

The new Mikado of Japan has received an education practically European in its character, and it is very doubtful if he will countenance for himself the religious homage paid his predecessors. This means that the base of Shintoism as a national religion will, to all intents and purposes, disappear.

Count Okuma, in a recent communication, declares that

"although Christianity has enrolled less than 200,000 believers in Japan, yet its influence has poured into every realm of Japanese life. The English language and literature, so surcharged with Christian ideas, have exerted a wide and deep influence on Japanese thought. Christianity has affected us not only in such superficial ways as in the legal observance of Sunday, but also in our ideals concerning political institutions, the family and woman's station."

He adds that he is

"much concerned about the moral education of Japanese youth. Intellectual education by itself has high moral value, but it is not enough."

One hundred and forty young men presented themselves to take the entrance **examinations at the Union Medical College, Moukden,** this year. About half were non-Christian youth from Government middle schools. Not more than a dozen of these were found among the first fifty, and the best non-Christian passed was tenth on the list. Dr. Muir of the college faculty remarked, in view of these results:

"This tells its own tale of the thoroughness of the education given in the middle schools superintended by our missionaries."

The sale of Scriptures reported for the last fiscal year in China was again a record, namely, 4,899,787 portions, Testaments and complete Bibles.

A writer in *Missions* speaks of a conversation with a Mr. Lu, secretary of Foreign Affairs in Ningpo. Mr. Lu is not a Christian, but he pointed out that **the Chinese character for "foundation"** was made up of two elements—a cross and the radical for "man." "The Man on the Cross is the foundation of things," he added.

At a time when the Manchus are much discredited in China, it is perhaps fortunate that the **representative of the Continuation Committee in China,** Mr. Cheng Ching-yi, should be of this displaced and humble nationality. It gives to the Chinese Church an illustration of the freedom from all that is national and racial in the fundamental presuppositions of Christianity.

American mission boards have joined in organizing a **school in Shanghai for missionaries' children.** This will obviate the long, painful separation during the grammar and high-school period. Already fifty-five young people attend.

A high caste widow, trained in the Pundita Ramabai's school in Poona, has opened **a refuge for child widows** who have been turned over to Hindu temples as temple prostitutes. She has already saved 700 such and has, at present, in "The Hope School for the Hopeless," Calcutta, 132 child widows, 25 of whom are mere babies under three years. She visits the temples in disguise to induce the girls to leave and the work is very dangerous.

The Rev. A. G. Fraser sets **the advance of the church in India** in a striking light by showing that the increase in membership of 720,000 during the past decade represents a fortnightly growth of 3000, or the number of Pentecost.

"All Hinduism," he adds, "with its 240,000,000, all Islam with its 60,000,000, all Buddhism with its 15,000,000, are seeking to defend their faiths, not from the inroads of each other, but from the 3,500,000 Christians, that almost invisible handful among the millions of India."

The Madura Theosophical Society is publishing a Life of Christ with which it hopes to discredit Christianity among the Hindus. It affirms that Christ was born 105 B. C.; that He was an Essene monk who learned His wisdom from Eastern travelers. Further that He has had many reincarnations, one of which was in the person of Ramanujachariar, a Brahmin of South India, who lived about the year 900 A. D.

At a **recent Karen conference** in Bassein, Burma, 1100 days of unpaid evangelistic labor and money pledges for Christian work amounting to $8300 were promised for the coming year.

The American Presbyterian Board carries on 147 hospitals and dispensaries in foreign lands, which treat 520,000 people annually. But besides this, and in addition to the evangelistic work, it supports a **vast complex of educational institutions**—6 medical schools and colleges, 3 schools for the blind, 2 for the deaf, 96 high schools, academies and boarding-schools, and more than 1800 day schools. The total number of pupils in its care last year was 55,729. That this work is done economically is apparent from the fact that the average expense was but $2.53 per pupil. That it has been effective there is evidence in abundance. The mission fields themselves contribute $200,000 towards expenses, or more than the amount expended by the Board, apart from the salaries of foreign missionaries. The Board is now asking for a $5,000,000

fund to place this beneficent and expanding educational work on an assured basis.

American and Canadian Congregationalists have established **a training school at Dondi in Portuguese West Africa** (Angola), a point 6000 feet above sea level and with a splendid climate. Industrial, agricultural, normal and theological courses are given, the object being to equip native workers for all departments of mission work. It is believed that, with the opening of the Institute, Christian propaganda will advance mightily in Angola. Already paganism is receding and an important native chief, Kanjundu, has been converted.

The total number of native Christians in Java, which in 1908 was 14,696, reached in 1910, 19,195—all, save about 800 who are Chinese, being former Mohammedans. Besides these are 20,000 other followers of a native teacher in Central Java, who have abandoned Islam for a sort of composite Christianity. This latter movement is distinctly away from Islam and to Christ.

De Koningsbode, organ of the **Boer missions** in Africa, announces that while, in 1911, the Cape Mission had 300 outposts in Nyassaland, the number to-day is 500. The three stations, Mvera, Mkhoma and Kongwe, have together 300 outposts and 25,000 learners. And the movement grows steadily.

An increasing number of Scriptures are reported sold among the Turkish people of Asia Minor. In Konia, the Iconium of Paul's day, 1500 Bibles or portions have been sold in twelve months.

A fine new set of buildings is being built in Smyrna for the International College. At Marsovan, hospital, church, library and gymnasium are going up. The hospital is paid for by Mr. Clark, the father of a missionary in Sivas. A new hospital at Talas, Turkey, is already full of patients.

Among the members of the Presbyterian Church in Brazil is **a descendant in the direct line of the Portuguese navigator Magellan,** who gave his name to the Straits at the extremity of South America. Donna Alexina de Magalhaes (i.e., Magellan) Pinos belonged to a rich and prominent Brazilian family and was educated at the University of Paris. There she had become a Positivist, but by some chance was drawn to a hall of the McAll mission, where she was converted. Returning to Brazil, she united with the Presbyterian church at Sao Joao del Rei, where she is one of Dr. Allyn's most enthusiastic helpers.

There are **4000 Christian Endeavorers** on the twenty-two islands of the Marshall group. Their weekly meetings are held in eighty different centers, in most of which they have built Christian Endeavor Houses for the purposes of the Society.

An industrial school, organized by the Methodist Women's Missionary Society and under the charge of Miss Laura Temple, has been opened in a suburb of the City of Mexico. It is for poor girls and will give opportunity in its laundry, kitchen, bakery and seven acres of garden land, to pay for education in work and to fit for self-support.

RECENT BLOOD RESEARCH AND ITS BEARING ON THE SELECTIONIST EVOLUTION THEORY.

A German physician, *Sanitaet-Rat* Dr. Martin, describes in *Unsere Welt,* the bearing which recent blood and digestion investigations have on the question of the fixity of species and hence on the whole subject of evolution.

"Since Darwin," he says, "we have been accustomed to consider the concept 'species' as something insecure and unstable. The whole organic world must be thought of as fluid if the evolution theory is to find room for action. It required, indeed, all the great investigator's keenness to fence his theory against the difficulty which the lack of transitional forms occasioned, and against the fact that the rise of a new species has never been observed, much more against the fact that all processes in

artificial breeding have not sufficed to fix permanently the changes which have been attained. We admire the clever structure of the [Darwinian] theory, but there is no doubt that the obstinacy with which the organism clings to its species-characteristics is the point on which it is mortal. One is, in fact, as much justified in speaking of a struggle to retain these characteristics as to speak of a struggle for existence."

Dr. Martin's line of argument is outlined in an article on "The Biological Reaction of Albumens and the Blood-relationship of Man and Ape." He describes, first, the discovery of blood precipitates. In 1897 an experimenter in the *Pasteur Institut* mixed, in a test-tube, the sera of the blood of two different animals and was surprised to observe a resulting precipitate. Such a precipitate would not arise from the two sera unless one of them had come from an animal which had been previously injected with the blood of the other. If the serum of a rabbit, for example, is mixed with the serum of a sheep no precipitate results, but if the rabbit is first inoculated with the serum of the sheep and then the two sera are blended we have a precipitate. German investigators have carried the study still further. They have inoculated, for example, a rabbit peritoneally with cow's milk. The serum of the rabbit acquires the capacity of giving an albuminous precipitate in milk. Similar results followed in a solution of hen albumen to which a serum inoculated with the albumen of a hen has been added.

Now the remarkable thing is that these reactions, in general, are strictly specific. A rabbit treated with ox blood gives a serum which produces a precipitate in ox blood, but in no other blood. The serum which results from a treatment with cow's milk gives an albuminous precipitate in cow's milk, but not in human milk or asses' milk. A hen-albumen serum reacts with hen albumen, not with that of the goose. Of the chemical nature of these precipitates we know little, yet they can be used in accurate experimentation. Uhlenhuth, who has worked with them extensively, was able to detect, by the precipitate method, ox blood from among nineteen different blood samples. His method of blood differentiation is now in use in all European courts when the question of determining blood is under consideration in criminal processes.

The fact that every kind of albumen has its own precipitate means that the apparently identical albumen of the most diverse animals, in which neither the anatomist with the highest power microscope nor the chemist with all the means at his disposal can find a difference, is altogether different. It would indicate that every species has its own peculiar albumen. This view was at first questioned because of certain apparent exceptions. Thus the hen-albumen-rabbit serum gave a precipitate not only with hen albumen but a weak one with that of the dove, and, most interesting of all, the serum produced by inoculating rabbit blood with human serum gave the precipitate not only with human blood but with that of apes.

This was immediately taken up by Darwinians to indicate the identity of human and ape blood, and therefore a blood relationship in the sense of descendence. But Uhlenhuth's further observations have proved that these two bloods are in no sense identical, but clearly distinguishable by means of the precipitate method. It seems that the further removed the injected albumen is (in the animal scale) from the animal treated, the more alien it is, and the more vigorous the reaction in the shape of a defensive precipitate. The rabbit is far removed from ape and man and the blood reacts vigorously against their serums. Ape and man are nearer each other in the scale of life, hence their mutual blood reactions are weaker, as the following shows. Uhlenhuth, in attempting to discover whether a blood-sample belonged to a hare or a rabbit (animals which are so close together that they are able to breed) treated a rabbit with hare's blood. With this serum he obtained a precipitate in hare's blood, but not in rabbit's. The same result was given when he inoculated an ape with human blood. The resulting serum produced a clear precipitate in human blood, but not in ape blood. In other words, while the precipitate test with rabbit serum treated with human serum fails to show a difference between ape and human blood, the precipitate test of ape blood treated with human blood proves that the albuminous make-up of the blood of

the two species is different. The albumen of animals which stand nearest together in outer appearance bears, therefore, an especial species characteristic. This is confirmed practically by the fact that the infusion of animal blood into the human system (although carried out with the greatest care) works in a poisonous way in the latter. It breaks up the human red corpuscles (*hæmolysis*) and brings about severe pathological results. The transfusion of human blood, on the other hand, succeeds better. Further, the specific character of this hæmolytic action confirms the theory Dr. Martin is explaining. The serum of a rabbit, into which are injected the red corpuscles of a horse, acquires the power of dissolving the red corpuscles of a horse but has no action at all on those of any other animal. This can be explained only on the assumption that there are special atom groups in the horse's blood corpuscles which are peculiar to this animal and absent from all others. These unknown atom groups, discernible only in biological reaction, constitute the real species characteristic in the horse's blood.

And as in the blood, so in all the other secretions and cells, there is a peculiar molecular structure characteristic of the species. This is clear from the following experiment. We inject cow's milk into an animal. Its serum gives a precipitate with cow's milk. When we further see that the serum also dissolves the red corpuscles of the cow and paralyzes the vibratory (*flimmer*) cells of the mucus of the air passages in the cow, while it leaves the corresponding corpuscles and cells of other animals unaffected, we are obliged to conclude that in milk, blood corpuscles and vibratory cells of the bovine species, atom complexes are present which occur only in this species. There is no doubt that the cells of one and the same species bear a stamp which distinguishes them from the apparently identical cells of other species. There is a difference between blood and blood, milk and milk, muscle cell and muscle cell, according as each is taken from man or cow or rabbit.

We have in biochemical character a new and more satisfactory concept of species than was formerly possible by the observation of external form. It seems certain that the morphological way of classifying the species must more and more give way to the biochemical.

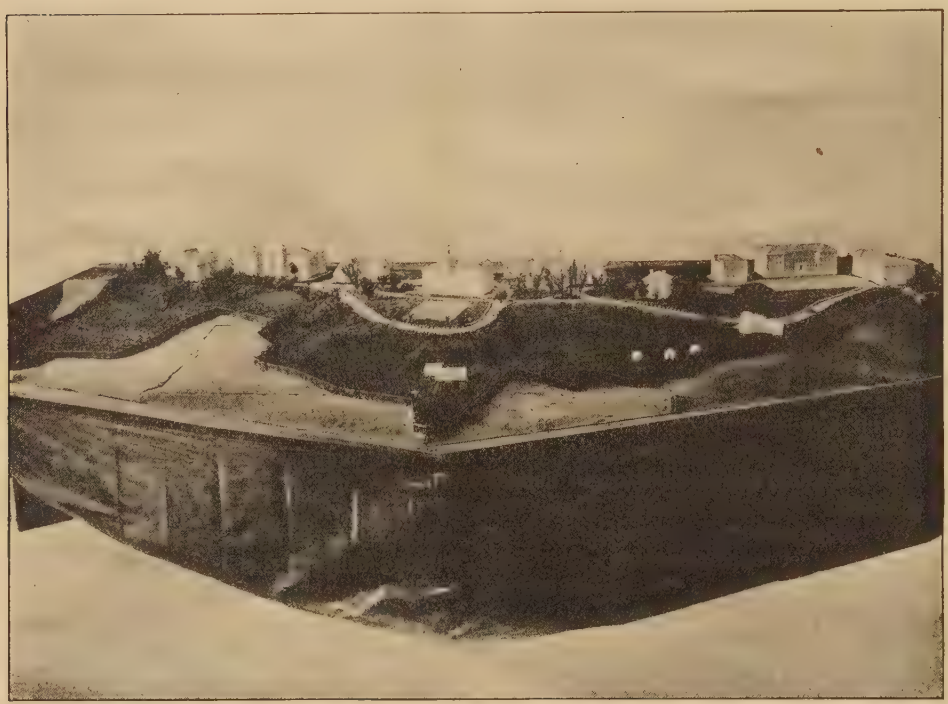
From this theory of biochemical species-characteristics further important conclusions follow. The cells undergo a constant metabolism. They excrete used material and take up new material from their environment. If we assume it proved that every nitrogenous substance which is foreign to the species is recognized as harmful and rejected, it follows that in normal nutrition all foreign protein, before it can be assimilated by the cell, must be transformed into the sort which is peculiar to the species. The protein from beef, pork and eggs cannot be assimilated as such, but must first be transformed into human protein. And this in fact is what happens. The new investigation of protein digestion has brought to light the surprising fact that the animal organism, also, is able to organize protein afresh by the synthesis of its individual atom groups, a faculty which was formerly ascribed only to plants, it being believed that in the animal organism the proteins were simply deposited and absorbed without change.

"From this point of view," remarks Dr. Martin, after describing these processes at length, "the digestive canal, with its albumen dividing and recombining activity, presents the picture of a great protective system, the ultimate purpose of which is the preservation of the biochemical species-characteristics of the organism. We see in these facts a new and surer foundation for the concept 'species' which so often has been considered as fluctuating and insecure, in the chemical structure of the albumen molecule, and we see this hedged about with a system of active protective agencies. It cannot be easy for the evolution theory to get around this fact of an obstinate struggle for the retention of species."

To the layman it seems incredible that these infinitely delicate biochemical species-differentiations can be explained by the clumsy morphological devices of the Darwinian natural selection theory. Indeed, in view of what Dr. Martin calls the struggle for the retention of the species, one is inclined to ask whether there is not, after all, more truth in the old phrase "after his kind," so repeatedly used in the first chapter of Genesis, than in the whole evolutionary theory of the origin of species.

SOME AMERICAN CHRISTIANS IN THE NEAR EAST AND THEIR MONUMENTAL WORK.

Rev. Francis E. Clark, D. D.



THE SYRIAN PROTESTANT COLLEGE BUILDINGS, AS DESIGNED BY REV. DR. H. H. JESSUP.
(SEVERAL BUILDINGS HAVE BEEN ERECTED SINCE THIS MODEL WAS MADE.)

In the year 1830 some eminent missionaries, who had fled to the island of Malta a few months before, because war between England and Turkey was imminent, returned to Beirut. As they approached the harbor, a rowboat came out to meet them, containing *five* persons, "the whole Protestant community of the Turkish empire."

Three and eighty years have passed, and now if the Protestant community of the Turkish empire should attempt to welcome the returning missionary, they must charter at least twenty steamers as large as the ill-fated *Titanic,* for fully 100,000 people acknowledge that they belong to the then despised and outlawed sect called Protestants.

Then there were practically no schools worthy the name. Now the traveler entering the harbor of Beirut sees the buildings of a splendid college, the largest American college outside of the United States, looking down on him from its magnificent site on the shores of the Mediterranean.

He would find to-day in Beirut alone more than 13,000 children in school and, strange to say, not more than one third of them in Moslem schools, and those of the lowest grade, while two thirds are in Christian schools, and the majority of these in schools supported by foreign Christians.

In 1830 the translation of the Bible into Arabic had only been begun by that great Christian linguist, Dr. Eli Smith, and it was many years before the translation was completed by Dr. Van Dyck. In 1910 more than 85,000 copies of the Bible and portions of the Bible were issued in Arabic by the American Bible Society of Beirut.

Figures are supposed to make dry reading, but I maintain that such figures are more eloquent than the most glowing

rhetoric, for these tell of the marvelous advance of the religion of Jesus Christ in one corner of the domain of the Turk in but little more than two generations.

The months of 1912 and 1913 are of all months most pregnant with great events for the Turkish empire. Despoiled of much of her dominion, defeated in war, her people are turning more and more to the West, and especially to America, for enlightenment and inspiration. No one can possibly overestimate the value at such a time of such work as is here described. No one can overpraise the brave pioneer missionaries who here opened these life-giving fountains of education and pure Christianity.

The most striking monument to the advance of Protestantism is the great college before alluded to, the Syrian Protestant College, known throughout the Turkish empire, and indeed throughout the world, as an example of American Christian enterprise which scarcely has its equal in any land.

I had seen this remarkable institution twenty years ago, and even then it seemed to me to have attained dimensions both in numbers and equipment that would have done no discredit to Amherst or Williams or Dartmouth. On my recent visit I expected to find enlargement and improvement, but I was not prepared for such phenomenal advance, an advance with which none of our homeland colleges, with which I am acquainted, have kept pace.

The number of students has increased threefold during the last two decades, and the modest buildings of twenty years ago have grown to twenty-three, mostly of cut stone, of beautiful and substantial architecture, and equipped with all the appliances that a modern college of the first class needs.

Main Building and School of Commerce.

A Glimpse of the Harbor of Beirut and the Mountains of Lebanon Beyond, from the Terrace of the College.

Dormitories and science halls, laboratories, a museum, and a fine new Y. M. C. A. building, the like of which no American college at home possesses, adorn the beautiful campus, and several more buildings are provided for and their erection begun—so rapidly is the demand for the higher American education, which this College alone provides in Syria, outstripping the means that supply it.

The comparatively low cost of these ornate and substantial buildings is a constant surprise. "What did that fine building of cut white stone cost?" I would ask my host, President Howard S. Bliss. "Only $30,000," he would say, while my estimate would always be from two to three times as much. Yes, a dollar goes as far in Syria, and indeed in all missionary lands, in educating the youth, as well as in evangelistic endeavors, as three at home.

Another surprise meets us when we learn how large a portion of the world and how many races of men depend upon this College for educational advantages. No less than 360 of the 900 students come from outside of Syria. Two hundred make the journey from Egypt. And not only Greek, Latin and Protestant Christians, but Mohammedans, Jews, Druses, Maronites, Copts and a few followers of Bahaism, which has recently received so much advertising in America, make up the cosmopolitan throng of students.

But whatever their religion, or lack of

religion, Christian influences are brought to bear upon all the students, for the Syrian Protestant College, though no longer under missionary auspices, is distinctively a Christian college. Prayers are held twice a day, morning and afternoon, and these services are compulsory at least once a day for all. At the Sunday services all must attend. Yet not one tenth of the students are Protestants.

And how they sing! Moslems and Christians, Cretes and Arabians, and dwellers in Mesopotamia! "Jesus, Lover of My Soul," and "Rock of Ages, Cleft for Me," and even the "Glory Song," roll out from these Moslem throats with a volume and a power that would put most of our college students at home to shame.

Smoking is almost universal in Syria and Egypt, and a cigarette is held by children's fingers and puffed by children's lips almost as soon as they emerge from babyhood. But smoking is forbidden in the Syrian Protestant College, and the law is enforced, even though many of the students have reached man's estate. Think of that, ye tobacco-steeped American college students, who can scarcely wait to get through a recitation before you resume your pipes, and who have little use for an evening lecture or concert unless it is a "smoke."

The medical department of the College is a very important part of the institution, and many of the best physicians of the country, as highly educated as any in America and Europe, have been educated here. In connection with the College are three finely equipped hospitals, one for children, one for women, and one where eye troubles (so common in the Near East) are treated.

I visited these hospitals on the general visiting-day, when they were besieged by the fathers and mothers, husbands and wives of the patients. "What a revelation," I said to myself, "these hospitals must be of *cleanly* Christianity to these visitors!" I had looked into the hovels from which many of them had come in different parts of Syria, Palestine and Asia Minor. A mud floor, mud walls, no windows, and a three-foot door constitute the home of two thirds of the people of the Turkish domains

THE COLLEGE FROM THE SEA DRIVE.

outside of the large cities. Garbage and sewage of the vilest sort adorn the narrow alleys, called streets, a rare breeding-place for flies, which settle on the festering eyes of the babies, while the parents decline to drive them off, lest ill-luck pursue the infant. From such streets and such homes doubtless many of these visitors had come, and were introduced for the first time, very likely, to a clean, white, airy building, with marble floors and spotless walls, the windows and doors screened from the pestiferous fly, and the whole building as sweet and spotless as they had never dreamed a place could be. What an object lesson must this have been to them, not only of the good Samaritans who treated their afflicted ones, often free of charge, but of the cleanliness which accompanies true godliness!

In these hospitals, among the twelve hundred patients, a dozen nationalities (to be exact, thirteen) were treated last year, and people of nearly as many religions. None were turned away because of race, color, or any previous condition of plenty or penury.

Classes of twenty or more students graduate every year, with such names, suggestive of their nationalities, as Asadur Melkon Altunian, Wadi Ibrâhim Haddad, Nikûla Constantine Rubeiz, and Mustafa Mohammed Saâdeh.

The Syrian Protestant College is really a university with eight colleges, and deserves the name more than many American universities in the homeland. Pharmacy, Dentistry, Commerce and Biblical Archeology are some of the departments of the University, aside from Medicine, the Arts and the Sciences.

Most of the graduates have hitherto gone into business, teaching, medicine or pharmacy; and it is no doubt a sorrow to the president and professors as well as to the missionaries that none have thus far gone into the Protestant ministry. It must be remembered, however, that not a tenth of the students are Protestants, as I have said, and it is hoped that in the future the great institution will contribute its quota to the evangelical native ministry of Syria, since it owes its inception solely to the missionary spirit of its noble founders.

The chief of these founders, its first and, until succeeded by his son, the only president of the College, Dr. Daniel Bliss, still survives, in his ninetieth year, a benediction to the College he loves so well and to all who meet him as every day he makes his way across the busy campus and enters the halls of which he was for so many years the presiding genius.

The Zoölogical Museum, Post Hall.

In the fine chapel two large chairs of equal size stand in the midst of the long row of faculty seats, and one of the most delightful sights I witnessed was the old father, beautiful in his benignant old age, in one chair, while his stalwart son occupied the other and conducted the impressive service.

I have written so much about this remarkable American College that I cannot describe at length the other notable work which the Americans of Beirut are doing for the uplift of many races—the great Mission Press, sending out its leaves of healing by the million every year; the fine Girls' School, with its hundreds of students, an institution older even than the College; the commodious Protestant Church, with its historic cemetery where lie Drs. Eli Smith and Van Dyck, the translators of the Bible into Arabic, and many other worthies, such as the two great missionary statesmen, the brothers Jessup.

Though the American Mission of the Presbyterian Church is doing by far the largest work of any missionary society in Beirut, there are several others at work here. (There are no less than thirty-five Protestant societies in Syria.)

Perhaps the most unique of these smaller missions is the Jessie Taylor Mission for Mohammedan Girls. In this school only

Moslem and Druse girls (the Druses are a sect of Mohammedanism) are taken, but all are under the most direct and delightful Christian influence. In this school all the older girls, though Mohammedans, are members of a Christian Endeavor Society and have taken the pledge, "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever He would like to have me do." This pledge as Mohammedans they say they can honestly take, for they regard our Saviour as a great prophet, but that Mohammed has given a later revelation.

So profound and lasting was the influence of the founder of this school, Miss Jessie Taylor, and her successors upon the Moslem population of Beirut that the best Mohammedan families continue to send their daughters to this school, fully understanding its Christian purposes and tendencies.

Does any one say, "With so many agencies at work, and such fine schools, little remains to be done in Syria"? Alas, no! many fields are still white for the harvest (especially since the kaleidoscopic changes which have made over the Turkish empire) and are waiting for the reapers.

The saddest sight I saw in Beirut was the face of a Syrian boy who had traveled far to enter the College, and who presented himself at the president's door. When Dr. Bliss gravely shook his head and informed him that there was no room for him, that at least he must have another year of schooling elsewhere, the patient, woe-begone, almost hopeless look on the lad's face haunted me for more than one day. There are many such lads yet in the Near East, looking, consciously or unconsciously, to America for help. Truly the harvest is plenteous and still the laborers are few.

NOTES ON THE APOSTLES' CREED.*

Rev. G. A. Johnston Ross, M. A.

V.

The section of the Apostles' Creed which we shall take this morning as the framework of our conversation begins with the words: "The third day He rose again from the dead," and it goes on: "He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

I hope no one will suppose for a moment that in these brief conversations about the Apostles' Creed I am trying to crush into a few days anything like a complete defense or exposition of the Christian faith. My aim is much more humble and more immediately practical. I am anxious to secure for Christian workers here a grasp of what I venture to call the true emphases of the Christian faith. And I believe that the Apostles' Creed discriminatingly and honestly used may help us in this, especially if we could constantly recall that the creed is not a dried formula, as we are apt to suppose, but "a lyrical expression of the Church's living experiences of God, the tumult of her confidence bursting forth into song and testimony and self-committal."†

In connection with this morning's passage we have especially to be recalled to the thought of reverence, for this reason: that whenever we touch the question of the issues of our Lord's mortal life here we are apt to be on the edge of the area of speculation, and some of us Christian people are always anxious to ask purely speculative questions. What is given to us here about the issue of our Lord's career is intended not as food for speculation, but to strengthen us in the act of confidence in Him.

Now, three things are told about our Lord in this passage: He is risen; He has ascended; He is judging: His resurrection, His ascension, His judgment. Let us take, first of all, the resurrection of our

*Delivered at the Northfield General Conference of Christian Workers, August, 1912.

†I owe these phrases to the Rev. John A. Hutton, M. A.

Lord, which has been the subject of very much of our preaching and our study. There are three things that I should like you to remember about it.

I. First, the resurrection of the Lord Jesus Christ was *an absolutely new thing in the world, and a revelation of a new type of human life.* That seems a very commonplace thing to say; but it is necessary to say it, for this reason: that in our Lord's own life on earth there are recorded certain instances of alleged resurrection. It is said that He raised from the dead certain persons, and I see no reason to doubt that He did it. He raised a man called Lazarus from the dead. That fact has been called a resurrection. Now, if you are going to call what happened to Lazarus resurrection, you ought to invent another word for what happened to our Lord, else you will fall into the mistake of supposing the case of Lazarus to be on a level with that of our Lord. The two things are entirely distinct. Lazarus came forth from the grave reanimated by Christ, but Lazarus returned to the old life, was recognized by his friends, was the same person in every sense of the word, was liable to disease, died again, and was not again reanimated. All that is entirely different from what is recorded of our Lord. Our Lord rose from the dead. He rose the same, and yet different. He rose with the same body, yet with that body glorified and transfigured. He was not recognized after His resurrection except when He so willed. Unlike Lazarus, He did not need that anyone should loose Him and let Him go. Unlike Lazarus, He was not hampered by any of the old difficulties of life. He was no longer hindered by walls or space. It was the same Jesus, living among the same people, having the same sympathies, having the same power over sickness and disease, only His bodily life was different. And, mark you, it was a new kind, a new type of *human* life, "absolutely unanticipated in Jewish" or even in Greek thought, Nobody had ever dreamed of what happened on Jesus' resurrection. Nobody ever dreamed that a man could walk this earth, not as an emaciated ghost, nor simply as a reanimated corpse, but living a human life on a higher level than we could live here, a level of higher and greater powers. The Lord's resurrection was a new thing in the world.

I have gone over that point because I constantly find it necessary to repeat it. I find that people imagine the resurrection of Jesus was another case of a dead man's rising from the dead. As Harnack said, if the resurrection were simply a case of reanimation of a corpse, we should soon make an end of that tradition. But what Harnack cannot put an end to is this entirely new idea of a glorified human life, not God walking this earth pretending to be man, but man living on this earth the *human* life for six weeks, and that human life on an entirely different plane, yet a bodily, tangible, material, solid life, and not simply a life detached from His body.

II. The second thing about the resurrection is this: *this higher type of life, this being more than conqueror over death, is congruous with what we know of the person and character of Jesus.* Saint Peter seems to me to use what is still the very best argument for the resurrection of Jesus when he said to his audience, "It was not possible that *he* should be holden of [death]." The whole thing lies in the *He.* That is a little point you should watch in your boys and girls when they are discussing the resurrection and the belief in the material resurrection. They must appreciate the *He.* They must appreciate the moral eminence of Christ. They must begin with Christ as God's only Son our Lord, born of the daughter of Israel, who was Israel's queen, the Virgin Mary. Let them get all that in their minds and then let them ask themselves, "Is it possible for that Person to remain dead?"

Now there are certain things about our Lord which are especially difficult when we think of His remaining dead and being obliterated. The first is His intense longing to save men. Dr. A. B. Bruce of Glasgow said once that the fundamental fact of Christianity is the extraordinary love of Jesus Christ for His fellow men, that love taking the form of a desire, at least once expressed, that, if it were God's will and the time so came, He, Jesus, might escape even by death from the limitations which prevented His reaching by that love more than a small body of men. He

loved the eleven, but He said, "Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Our Lord was holily impatient to be gone that He might have a wider opportunity to give this eternal life. My brethren, is it credible that love like that should be disappointed? I have not credulity enough to believe that Jesus of Nazareth is dead, extinct. To me there is a certain ludicrousness about the very idea that Jesus of Nazareth, Who loved His fellow men as He did, should to-day be so unrelated to life that He cannot exercise that love at all. I do not believe it.

Then another thing is His intimacy with God. As we saw in earlier studies, Jesus manifested a unique type of religious life, a type of life marked by successful intimacy with God; that is to say, an intimacy with God which was always reverent. Now the question is: When a man becomes intimate with God as Jesus did, becomes an intimate friend, can that man die? Can that man be permanently dead? Jesus Himself did not believe it about other people. He said about resurrection: "Have ye not read in the book of Moses, how . . . . God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" Now, God does not enter into intimate relationship with corpses. Therefore, Abraham, Isaac and Jacob are alive. God's friendships are not capricious, they are not temporary, they last. Being a friend is giving the very best you have. In fact, being a friend is giving the friend what you *are*. Now, if God makes a man His friend, He gives the friend what He is, and what God is above everything else is eternal. God gives His friend His eternity. Jesus, supremely God's Friend, is most certainly alive.

Yet another thing is His lordship over humanity. Let me go back upon the meaning of that word *Lord*. He is the only Prince among men. He "reduces the rest of us to the peasantry." Now, suppose that it is the purpose of God so to improve our humanity that the race that is to be, will be, as Paul calls it, a "new man," a higher type, who is so fitted as Jesus to be the Head of this new humanity? The New Testament speaks of our Lord as "the firstborn from the dead," "the beginning of the new creation." And what we feel is, that all this is congruous with the Lord Jesus Christ. It is fitting to Him.

III. Then, a third thing: the resurrection of Jesus Christ *operates only in the region of faith and in alliance with certain moral evidences and designs.* What I mean is this: the resurrection of the Lord Jesus is never a mere spectacle. It is a moral thing with moral and spiritual forces in it. The first evidence of this is that nobody saw Jesus rise. No unbelieving person saw Jesus risen, so far as we know. The last thing that the unbelieving world saw of Jesus was His inert corpse hanging on the Cross, and He has never made Himself visible to the unbelieving world since.

Let me quote what Henry Latham says about it:

"If the fact of our Lord's resurrection had been so attested that no sane person could doubt the fact, its moral significance would be impaired: for the acceptance of it would be independent of what is essential in religious belief, viz., the concurrence of the human will."

You may doubt the resurrection, then, if you *will* to doubt it. What I mean by that is, not if you like to doubt it, but if you so adjust your whole manner of living. You may atrophy in yourself the very power of believing that Jesus rose from the dead. On the other hand, suppose you choose God, suppose you aspire after immortality in God, then the resurrection of Jesus will appeal to you as the natural goal of your aspirations. I cannot wait to explain all that, but read the explanation in the sixth chapter of Romans, and see how the resurrection is intertwined with our moral life as a symbol of it—dying, rising from the dead. We rise "in newness of life" because He rose from the dead. The point is, in the New Testament the resurrection is intertwined with moral and spiritual ideas. Now, when you are asking your own son to believe in it, put this before him: that this is all congruous with what you would expect of Jesus of Nazareth, that it is what our Lord's life leads out to, and then put before him that the resurrection is intertwined with our finest desires and aspirations.

So much for the fact of the resurrection. Now as to its significance. What is the meaning of the fact that Jesus Christ rose from the dead? First of all, *Jesus is restored to us.* I want you to exercise your imagination for a moment upon the idea of what it would have been for us if Jesus had withdrawn. You must remember that in the New Testament the resurrection is represented as His return to this earth. Jesus said, "It is expedient . . . . that I go away." He never said, "It is expedient that I *stay* away." He said, "I will come again." "I lay down my life, that I might take it again." Our Lord is restored to us again. What an empty world this would be without Jesus! What a coreless Gospel ours would be if Jesus, the living Christ, were not at its heart!

And He is not only restored, but *He is vindicated,* justified. How do I make out that the resurrection is the justification of Jesus? Let me put it in this way: He died by a great effort of faith. I do not know whether you agree with me, but I never can see in our Lord's question on the Cross: "My God, my God, why hast thou forsaken me?" a complaint. I see in it a question: "My God, what is this for?" And there was no answer but the darkness and the silence for three hours, and then our Lord said, "Father, into thy hands I commend my spirit." He died without having the question what His death was to do answered to His intellect, but it was answered to His heart, because, behind the silence and darkness, He heard the throb of His Father's heart. But by His resurrection Jesus was justified; He was vindicated in His belief that if He died that death He would do good in the world, and of course it follows from that that His resurrection is our justification, who trust in Him.

Next, not only is Jesus vindicated, but what concerns me almost more personally is that *God is justified.* God, by the resurrection of Jesus Christ, is *rescued at the last moment.* What do these strange words mean? Listen. The life of the Lord Jesus was absolutely faultless. He did nothing wrong. Now an old saying had been put into the mouth of God regarding the commandments: "Do this, and thou shalt live." But Jesus died! Jesus, Who had done nothing amiss! You see the challenge to the trustworthiness of God. Unless Jesus comes out of the grave the God Who said that is not credible. When Jesus rose from the dead, then God *got His character back.* And I believe that is what Saint Paul means when he says, "If Christ be not risen, ... we are found false witnesses of God. We have given God a testimony without any foundation for it, for we have testified of God that He raised Christ from the dead." People ask, "Can I not be a Christian without believing in the resurrection?" Well, I do not know whether you can be a Christian or not without the resurrection; but I know you cannot be a theist without it. You say, "We have God yet." No, you have not. There is no sane, believable God left if Jesus, this Man Who hath done nothing amiss, is lying to-day under the common curse of our humanity. When we pass a graveyard we have nothing to say. We suffer according to our merits. But if Jesus is in the graveyard, then we are entitled—I was almost going to say, to "curse God and die." No, no; the resurrection means the vindication of God. It is by Jesus Christ, by His Person, His origin, His career, and the issues of His career that we believe in God at all.

And then there is this significance in the resurrection; that in it we have the *assurance of immortality.* Now a Christian is, in a sense, not tremendously interested in immortality. It is all very well for philosophers to be interested in it. But what Christianity tells us of is not immortality but the resurrection of the body. It tells us that we are going to live a life that is satisfactory, and in which our whole personality remains unimpaired. But where have we any evidences of that? It would be gorgeous if only we could believe that the other life is not a sort of Elysian fields in which if we want to shake hands with one of the old heroes the hand wilts and we cannot grasp it. It would be gorgeous if we could believe that heaven is not a place of emasculated ghosts; that it is solid, strong, satisfying, complete life. Yes; but we shall never arrive at that by arguments on immortality, by all that we can read in a speculative way concerning the impossibility of the soul being killed after death. That is mighty poor comfort.

What we want is all that is best here made continuous in the life to come. We do not want less in heaven than we want here on any side of our nature whose development it is legitimate to seek, but we have no evidence that such a life is possible except in the resurrection from the dead of Jesus, for Jesus alone is in that sense risen from the dead. He is the solitary instance of one rising into the fullness of life.

Then there is this other thing to note: that *Christ never regarded Himself as separate from humanity in connection with His Sonship.* He desired to bring many sons to God, and bring them in a certain order. His rising from the dead is the pledge of the fulfilment one day of the fellowship of humanity risen in Him, so that the living and the dead shall one day be united in Jesus Christ in the fullness of life. Of course, we believe that. We believe in reunion. We believe in the reorganization of society beyond. But let us say to ourselves again: "My sole foundation for that belief is the resurrection of the Lord Jesus Christ."

I have spoken of the nature of the resurrection, and of some aspects of its significance for us. Now I want to speak about the issues of the resurrection. There are just two mentioned in the Apostles' Creed, either of which it would take us days fully to talk about: the ascension and the judging. And, first of all, *the ascension and the session at the right hand of God.* The Epistles of Saint Paul are full of the idea of the exaltation of Jesus in the spiritual sphere. But they do not say anything about the spectacle of the ascension. After you have read the Epistles, go back to the Gospels, which came into the world at a later time, and see how little there is in them about the ascension of our Lord. The fact is that what the New Testament does emphasize is not the ascension spectacle but our Lord's passing into the spiritual sphere. The spectacular event which happened was God's last condescension to the material minds of men to exhibit to them the continuity between this world that we see and the spiritual world that we do not see. It was His last act of kindergarten condescension that He should allow His Son to go through the levitation process in order that His disciples should be without excuse as to failing to perceive the great new truth given in Jesus Christ, that moral life here and moral life beyond in the spiritual is one moral *continuum,* that the land of delights is not far, far away, but is close to us, and that Jesus had passed into the spiritual sphere in which He is now acting. To make that absolutely plain, the risen Son of God condescended to such childish things as to pass through closed doors; He condescended to such childish things, too, as when He said to His disciples, "I want you to have My disposition, and to have the power that impels My life," He actually breathed on them. The impression made upon me then is not that the story is unbelievable; it is the stooping of God that is hard to believe.

What does the New Testament tell us about what the Lord Jesus did in that spiritual sphere? Two ideas come before us. Our Lord's ascension is connected with the completeness of His triumph: "who for the joy that was set before him." The joy is the climax of His career. But it is not a joy secured by detachment from human interests. If it were true of our Lord that He is now above and beyond the turmoil of human need there would be about the finish of His story the taint of withdrawal; and the use of the Apostles' Creed, or any other creed, for self-committal would be impossible for us, if we were asked to commit ourselves to One Who did not absolutely commit Himself to us. And so, in connection with the ascension of our Lord, we are bound to think of the joy that is His to-day as joy in the service of humanity. Here is what an old Scotch paraphrase says:

> "In every anguish of the heart,
> The Man of sorrows has a part,
> And still remembers in the skies
> His tears, His agonies, His cries."

It is doggerel, if you like, but it is true. Our Lord is still interested in us, and the place where He lives is not far away. The interest in us that He shows is represented in the New Testament as an interest that has two sides—intercessory and benedictive. He prays for us, and distributes Divine favors. On this I have not time now to enlarge. But let me call your minds back to the central fact that the New Testament

does not tell us Christ is withdrawn. The Christ Who began in Bethlehem as an Infant, came through His career nearer and nearer to us. Beginning as a little Stranger on earth He drew ever nearer to us throughout His career until He passed into the sphere of the spiritual—that is *the sphere of the intimately near.* "Thy Father," said Jesus, "is in secret." The "right hand of God" is where this God in secret is, and Jesus is precisely there, acting in this world by spiritual means infinitely more intimate and with more ways open to Him than when He was on earth, freed now from His Palestinian limitations, to enter into the hearts of men.

The last of the issues of the resurrection mentioned here is His *coming to judge the quick and the dead.* And again please shut the spectacular out from your thought of judgment. Shut out the question of time and place when you are thinking of this clause in the Apostles' Creed, and think of judging the quick and the dead as passing verdict upon the successive generations. It is precisely what He has been doing with increasing power ever since He was here—He has been becoming the standard of judgment for each successive generation; so that to-day there are things upon which we are not sensitive as we will be sensitive upon them to-morrow. Our forefathers were not sensitive on alcohol as we are to-day. We are not sensitive to-day on the white slave traffic as our successors will be. Our Lord is marking out a new era of spiritual and moral life on which His holiness falls. All Christian history is a progressive blush. Our Lord has been judging us, the living, and the dead, too. Our cowardly fatigue of this long process makes us like to telescope it, try to find some way out of our duty. So we speculate on the coming of the Lord. But all the speculation by which we try to do this is the result of idleness. What we have to do is to accept the spiritual fact of our Lord judging at present, and if you hold to that, to the spiritual fact of the present judging of our Lord, you will say to yourself, I see no reason why that process should not end in a manifestation of the Lord which will be in the highest sense personal. Indeed, it is obvious, brethren, that if only you and I and the whole Church of God could reproduce in our life the thoughts and dispositions and judgments of the Lord, the result would be that Jesus would be presented to the world. I believe He will be personally manifest again. I see no difficulty in that, and my intellectual integrity is not violated in the slightest by the suggestion. And meanwhile I am looking at it in this ideal way. I seem to see it coming with every victory of righteousness over evil. I seem to see the Lord thus becoming more and more manifest to the world, even in one's own lifetime. And one day the manifestation will become complete, and every Christian worker should be "straining" towards that consummation and hope.

It is that hope, my brethren, that the day is coming when He will be fully manifest that completes our confidence in Jesus Christ. He begins in God, and He ends in God: "Conceived by the Holy Ghost," "Sitting at the right hand of God." Yet He carries us with Him, comes down beneath the loneliest labors and tragedies of our life, receives us, carries us up to God, and then He says, "I will come again and receive you unto myself." I entrust myself then to the Lord Jesus Christ with the confidence with which I entrust myself into the hands of God, because He Who sounded in personal experience the deeps of the great human tragedy is to-day at the right hand of the working Deity, and He and I will one day, by His grace, be at the right hand of the Deity triumphant.

"THE WEAPONS OF OUR WARFARE."*

Rev. John A. Hutton, M. A.

V.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh." Jude 20-23, R. V.

A great movement condemns the world to the task of accounting for it. There is, indeed, a school of thinkers, who, in their determination to exclude the idea of "design" from the world, have gone so far as to abolish the category of cause and effect. They will not have it that things are related in any necessary way with one another. They will have it that there are only facts, but no inevitable principle behind the facts and controlling them: that the facts might, I suppose, have been other than they have been.

I cannot pursue their line of thought; perhaps I am not a sufficiently able man to do justice to their point of view. It does seem to me, however, that a theory which denies any coherence and necessity in events on every level of existence must be the end of thought itself, and, indeed, the end of man. But there is no need for us to refute such a theory, even if we were able to do so; nor is there any need to point out the obvious difficulties which such a theory has to meet. A theory which denies any inner relation and necessary connection between historical facts or events, will never receive much support from the mass of average men.

Ultimately we shall simply not have a theory of life and of ourselves which seems to belittle us. Ultimately we shall not entertain, but shall put down—by force if need be—any teaching which seems to mock and stultify us. And to be told that we live in a world in which things happen without any sense or self-consistency or law, is to bring such a chill over the soul of man the moment he understands what is being said, that he will not even be fair, but will simply harden his heart and go on his way. Any theory which seems to diminish our reasons for living—and this ultimately comes to mean, for enduring—will be rejected by that portion of the human race which, by virtue of its temperament or of its faith, still means to go on with the business.

Whether in our surmisings and explanations and deductions, we are absolutely right or absolutely wrong—and we, of course, may never know how we stand—we shall continue, I believe, to the end of time to reflect upon things that have happened, to see them grouped together in some kind of sequence, and related to some principle within our own reason and conscience. "For what is a fact but the effort of a Cause seeking to create or influence the future?"—*Mazzini.*

With regard to the greater movements in history—the rise of the Christian Church, the decline and fall of the Roman Empire, the Protestant Reformation, the French Revolution, or even something less dramatic, say the Evangelical Revival under Wesley, or that falling back upon the main body which we have in the Tractarian Movement in the nineteenth century—with regard to such movements, it may interest us in odd moments to speculate as to what would have happened and how differently everything would have gone, had the Roman Church shown with regard to Luther the sagacity which it displayed in dealing with Francis of Assisi, or had that yellow Berline of Louis XVI. not been held up at Varennes, or had Oliver Cromwell carried out the intention of his youth and emigrated to America—however much it may interest us to speculate upon such things, there is always at the back of our minds the feeling that on the whole things, being what they were, simply had to work out in some such way as they have worked out;

*Notes from an address delivered at the Ministers' Meetings of the Northfield General Conference, August, 1912.

that the main movement of the world has not been due to accidents, but to something lying behind all things and within all things, which we may call necessity, or the nature of things, or the will of God.

Gibbon, in his great work, "The Decline and Fall of the Roman Empire," devotes a chapter to "A candid but rational enquiry into the Progress and Establishment of Christianity." It was no part of his task to inquire into the nature of that reality behind those secondary causes which he perceived and described, and it is to the credit of his good sense that he refrained from passing judgment upon the truth and absoluteness of the Christian religion. The eighteenth century was disqualified congenitally for dealing with the very deepest things. It was a century which suspected warmth and impulse; a bishop of the time caused the record to be engraved upon his tomb that "he was the foe to all enthusiasms." Such a tract of time could not have done justice to the mighty and even irrational power which in the followers of Jesus welled up from some Primitive Source at the center of things and left us with "new heavens and a new earth."

Gibbon confines himself to what he conceives is the proper field for the historian. He simply observes and sets in order the facts of the case, not indeed without the help of some interpretation, or as though they might just as well have been other; but he stops short of any inquiry into the final cause lying behind these secondary causes which, with wonderful truth and resource, he marshals and illustrates.

His analysis of the expansion of Christianity rests upon his observations rather than upon his experience. And yet, simply because even what a man observes in the world always bears some relation to his sympathies and to his moral and emotional experience, Gibbon's words on this great matter are always going beyond themselves, so that (at least this is my feeling as I read) again and again he is on the point of making an acknowledgment from which he is only hindered by the intellectual fashion and formula of his day.

No normal man can deal with the first three centuries without confessing that he is in contact with a power at variance with the world, which is not to be explained away. If it is to be explained at all, it can be explained, he feels, only as they who felt its thrill and force and suffered for their obedience, explained it to themselves and to the world. We say a man should be judged by his peers; and only they who are prepared to occupy the moral ground which the first disciples of Jesus occupied, have the right to say what it was and what it is that comes from God to men whose hearts are quivering with those hopes and fears. But a man needs only to be human to have some insight into the forces and conquering materials which were inherent in the Christian faith and life-system when it broke upon the world.

Gibbon adopts, so far as a man is able, the attitude of a spectator, and proposes to conduct "a candid but rational enquiry" into the secondary causes or reasons for the advance of Christianity in the western world. That is to say, he sets himself to disentangle, out of the manifold and tumultuous life of those days, certain lines of influence which, man being what he is, made it inevitable and rational (a thing, that is, which can be understood by the application of the laws of the human mind) that Christianity, making its appearance in the world at such a time and in such conditions, won its way to supremacy, creating and controlling that entire historical period which includes our own time.

The reasons or secondary causes which he selects are, as we shall see, psychological. He is guided, that is to say, by his own subjective experience, by the way things present themselves and work out in his own spirit and imagination. He diagnoses the condition of those days, and predicts how mankind was likely to behave, simply—when all is said—by the help of his own moral feelings and insight. And this is entirely sound: indeed, there is no other way. The State is the individual writ large; and an entire people or an entire age, and eventually the entire human race, creates for itself and invites to itself the very experiences which in the same circumstances the individual is aware of within himself.

"The spirit of [a] man is the candle of the Lord." By the faithful use of our reason and imagination, kept soft and humble by remembering that "it was always a

serious thing to live," we are able, though, as it were, by candle-light—in which we may be in error as to details, but not as to the general outline and dimensions—to read the significance of history and to perceive the high reason of things.

Looking back upon everything and considering everything, it appeared to Gibbon that there were five secondary causes which in an obvious and masterful way, led to the triumph of Christianity over the world at the beginning of our era. Those causes or lines of influence are indeed not to be separated from one another, for they did not exist apart from one another; but they may be separated in thought because they operated in their several ways upon the general mind.

"It will perhaps appear," he says, "that Christianity was most effectually favored and assisted by the five following causes:

"(1) The inflexible, and, if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit which, instead of inviting, had deterred the Gentiles from embracing the law of Moses.

"(2) The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth.

"(3) The miraculous powers ascribed to the primitive Church.

"(4) The pure and austere morals of the Christians.

"(5) The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman Empire."

Now, it is obvious that those five causes which Gibbon selects as having favored and assisted the spread of Christianity themselves stand in need of a further explanation. They are, as he called them, only secondary causes and point to a cause behind and within themselves. Those five reasons or causes are nothing more than five different expressions or creations of a spirit of life and power behind themselves. They mark certain places in the region of thought and in the region of moral practice where the new spirit from God came into contact and opposition with the natural and social order of those days. But they could have effected nothing, had it not been that behind them and within them there surged and beat an elementary power. There have been, alas, in the history of the Church, long ages in which she has maintained both the doctrine and the discipline of those first triumphant days; and yet without any manifestation of power.

And, therefore we say, Gibbon's explanations need themselves to be explained. Ultimately, it is all a mystery: but it is a mystery of God. It is the same mystery as lurks in life: indeed, it is the mystery of life. What was it that urged and sustained those obscure men and women through three hundred years? For what precious scruple, for what lonely sense of honor, did they refuse to come to terms with a world which was prepared to go to all lengths to secure their acquiescence? We can see at a glance that, being the people they were, they were bound to fascinate and overcome the world. But what was it that made them what they were? We can see them dashed against the various hostilities of the world, the world rousing itself at intervals, at one time to seduce them, at another time to crush them into dust, but we see them still coming on, coming forward, wave upon wave, like a rising sea.

And the question which by the requirements of our own rational nature we are compelled to ask, is: What was the force behind those men and behind those beliefs and that discipline which gave to them their overcoming power? To such a question there is but one answer, and it is this: Just as behind those waves which in a rising sea overcome all oppositions, there is the inexhaustible might of sun and moon and stars; just as a tide owes its triumph to the fact that it is in obedience at the moment to the whole nature of things, in harmony with physical omnipotence; so the triumph of Christianity in those first days—and in any days when Christianity honorably triumphs—is due and can be due to nothing except this: that at such a time, by the peculiar disposition under God of certain human hearts, at the call of some new moral sensitiveness and spiritual necessity, there was let loose upon the world a power for holiness, for suffering, for patience, for gratitude, which found a scarcely hindered way.

In this warfare as in all warfare, the issue was decided by the man behind the gun. And in this particular warfare it was

decided by the power of the living Christ behind the man. There is no doubt whatever that the early Church owed its victory over the world to some such causes as Gibbon has named. But those causes which he adduces—to put what I have already said in another way—were simply the positions *at* which, rather than the forces *by* which, Christianity gained her victory. Through her beliefs the Church overcame a world which at the moment had no belief, certainly no belief comparable to ours. Through her zeal, which was the expression of her belief, she was sure to make headway in a world which in all deep things had come to a standstill. Through her discipline, the readiness of her members to surrender personal idiosyncrasies for the sake of a general harmony and a common life, she was sure to have an advantage over those distracted and incoherent centuries. And finally, the pure and austere behavior of her members, their beautiful support of one another's life, their forgiveness and forbearance and contentment, their high standard of morals, and, in consequence, their freshness and heartiness and vitality—such things were sure to impress and overawe and secretly to disarm and attract a world about which its own serious minds were full of foreboding or disgust or frank despair. By these signs the cause of Christ overcame the world: and, truly, never except by these very signs will the cause of Christ overcome the world or will have the right to overcome the world.

But we must make clear to ourselves that these signs themselves were not the conquering thing. The conquering thing is never the outward sign. The conquering thing is the inward potency and spirit of which the sign is at best but the sign: it is the inner quality which in the sign comes into contact with outward things.

Let me try to make that still clearer. Believing, as I for one do believe, that whenever the Church can present to the world the life and belief of those first days, she will resume her conquering way, I might go on to say: Very well, if that is so, let us begin to preach those doctrines which awoke such echoes long ago in the hearts of men. I might say, Let us go to, and begin to use those very weapons as the weapons of our warfare. If it was the announcement of certain beliefs which won over the world, let us begin forthwith to announce those beliefs. Yes—but you must see that you have the right to declare those beliefs; you must see that they are your own beliefs. Now a belief is something that you are actually living by. A belief is not something which you have lying about somewhere, something which you bring out upon occasion when you proceed to put a mechanical and difficult kind of life into it. No, that only is your belief which you absolutely need in order to justify or to support you in the life which you have chosen or the life which God seems to have laid upon you. A doctrine is not something which may or may not be true; a doctrine is something of such a kind that if it could be proved not to be true, the last light in your life would go out. It is only doctrines held with such a reality of passion that can move the world; and when they move the world, it is not they which move the world; it is the Spirit of God, of moral fidelity and spiritual thoroughness which dwells in them and glows through them.

It is a thing beyond all discussion with me, that only a Church which has beliefs for which it will suffer to the uttermost will ever touch the hearts of men—nay, in my view, a Church without convictions is a horror. But in days when beliefs are becoming vague and shadowy, the way back to the great convictions, and to a dogmatic expression of the great convictions, is not by any mere vote of the Church. A doctrine to be powerful, nay, even to be sincere, must rest upon and be the expression of our own life system; it is organic with our own moral principles. It is the echo out of that heart of God which we know in Christ, the echo to some cry of utter necessity. Wherever doctrine is less than this, or other than this, it is dead, and the mere repetition of it, or the use of threatening against those who will not adopt it, is altogether futile. It is as though you were to pin a few leaves to the bare branches of a tree and put up a notice that summer had come. Never a bird of the air will nestle amongst such manufactured things. A leaf is not a leaf when it is pinned on, or when it needs to be pinned

on. A leaf is a leaf when it had to come out of the living tree, when it wanted to come, when it loved to come.

The doctrines of the Church which overcame the world were the lyrical expressions of her living experience. They were all she could say in utterance of the tumult of her confidence. They were her songs unto the Lord of her life, which she found in the night and sang in the night.

Receipts.

Africa (Work in):

December 30. 6139		$ 1 00

China Inland Mission:

December 30. 6139		$ 1 00

Grenfell's Work in Labrador (Doctor):

December 4. 6032	$ 2 00	
December 30. 6039	10 00	
		$ 12 00

Mission Work in Korea:

December 20. 6110		$ 10 00

Paton's Work in the New Hebrides (Doctor):

December 11. 6072		$ 25 00

Ramabai's Work Among India's Child Widows (Pandita):

December 4. 6040	$ 10 00	
December 30. 6138	15 00	
December 30. 6139	1 00	
		$ 26 00

Record of Christian Work (Free Distribution):

December 2. 6016	$ 6 00
December 2. 6017	10
December 2. 6018	80
December 2. 6019	25
December 2. 6020	50
December 2. 6021	5 00
December 2. 6022	5 00
December 3. 6023	1 00
December 3. 6024	80
December 3. 6025	25
December 3. 6026	5 00
December 3. 6027	2 05
December 3. 6028	1 30
December 3. 6029	2 00
December 4. 6030	30
December 4. 6031	2 00
December 4. 6033	25
December 4. 6034	30
December 4. 6035	1 00
December 4. 6036	1 00
December 4. 6037	25
December 4. 6038	1 50
December 4. 6041	5 00
December 4. 6042	1 00
December 5. 6043	20
December 6. 6044	25
December 6. 6045	1 00
December 6. 6046	1 20
December 6. 6047	1 00
December 6. 6048	2 00
December 6. 6049	5 00
December 6. 6050	50
December 7. 6051	1 00
December 7. 6052	25
December 7. 6053	1 00
December 9. 6054	1 00
December 9. 6055	50
December 9. 6056	25
December 9. 6057	1 00
December 9. 6058	50
December 9. 6059	1 00
December 9. 6060	1 00
December 9. 6061	25
December 10. 6062	1 00
December 10. 6063	80
December 10. 6064	50
December 10. 6065	3 10
December 10. 6066	50
December 10. 6067	2 00
December 10. 6068	1 00
December 10. 6069	1 00
December 11. 6070	4 00
December 11. 6071	5 00
December 11. 6073	25
December 11. 6074	1 00
December 12. 6075	1 00
December 12. 6076	1 50
December 12. 6077	1 00
December 12. 6078	1 00
December 13. 6079	75
December 13. 6080	1 00
December 13. 6081	1 80
December 13. 6082	1 00
December 14. 6083	1 00
December 14. 6084	3 00
December 14. 6085	1 00
December 16. 6086	25
December 16. 6087	1 00
December 16. 6088	25
December 16. 6089	1 00
December 16. 6090	2 00
December 16. 6091	1 00
December 16. 6092	25
December 16. 6093	20
December 17. 6094	50
December 17. 6095	1 00
December 17. 6096	1 00
December 17. 6097	50
December 17. 6098	1 17
December 18. 6099	12 00
December 18. 6100	25
December 18. 6101	50
December 18. 6102	1 00
December 18. 6103	1 00
December 18. 6104	50
December 18. 6105	50
December 18. 6106	2 00
December 20. 6107	2 75
December 20. 6108	1 00
December 20. 6109	1 00
December 21. 6111	1 00
December 21. 6112	2 00
December 21. 6113	2 60
December 23. 6114	1 00
December 23. 6115	25
December 23. 6116	1 00
December 24. 6117	1 50
December 24. 6118	25
December 24. 6119	80
December 24. 6120	5 00
December 24. 6121	74
December 26. 6122	1 00
December 26. 6123	25
December 26. 6124	1 00
December 26. 6125	1 00

December 26.	6126	2 00
December 26.	6127	1 00
December 26.	6128	1 00
December 27.	6129	10
December 27.	6130	25
December 27.	6131	25
December 27.	6132	1 00
December 28.	6133	1 00
December 28.	6134	1 00
December 30.	6135	50
December 30.	6136	25
December 30.	6137	75
December 30.	6139	2 00
		$158 86

Personalia.

Bishop Jaggar, who since 1908 has had charge of the American Churches in Europe, died at Cannes, France, on December 13.

Gipsy Smith has resigned his engagement with the National Free Church Council. He will not, however, relinquish his evangelistic work.

Rev. Drs. G. Campbell Morgan and **Len Broughton**, of London, are to be among the speakers at the Atlanta (Ga.) Tabernacle Conference in March.

On grounds of health, the **Rev. J. Macartney Wilson** has resigned the editorship of the English *Presbyterian Messenger*. His successor is the **Rev. J. M. E. Ross.**

Rev. Charles S. Macfarland has been elected secretary of the Federal Council of the Churches of Christ in America, **Rev. Frank Mason North**, chairman of the Executive Committee, and the **Rev. E. B. Sanford**, honorary secretary.

At the request of the Continuation Committee of the Edinburgh World's Missionary Conference, **Dr. John R. Mott**, accompanied by several missionary experts, is now upon a world tour of Christian missions. He is holding series of conferences with the missionaries and native Christian leaders, in order to study their problems, realize their point of view and learn their convictions and ideas, with a view to the most helpful coöperation.

Below are given the recent and prospective engagements of several workers in the evangelistic field:

H. T. Crossley—Jan., Galt, Ont.

John M. Currie—Dec. 31-Jan. 19, Lawrence, Mass.

Edgar E. Davidson—Jan. 5, Nashua, N. H.; Jan. 26, Saint Johnsville, N. Y.; Feb. 9, Ossining, N. Y.; Mar. 9, Rochester, N. Y.

John W. Erskine—Jan. 19-Feb. 2, Saginaw, Mich.; Feb. 9-Mar. 2, Petoskey, Mich.

Hart and Magann—Jan., Holton, Kan.; Feb., Harvey (Chicago), Ill.

J. Q. A. Henry and Party—Jan. 4-23, Portland, Ore.; Feb. 2-26, Philadelphia, Pa.; Mar. 9-30, Paisley, Scotland.

E. R. Hermiston—Jan., Tucson; Feb., Tempe; Mar., Mesa, all in Arizona.

Lowry and Moody—Dec. 29-Feb. 2, Atchison, Kan.

Harold F. Sayles—Dec. 29-Jan. 14, Freeport, Mich.

Charles Cullen Smith and Party—Dec. 29-Jan. 26, Hamilton, Mont.; Feb. 2-Mar. 2, Marion, Ind.

Lewis E. Smith—Jan., Athol and Northbridge Center, Mass.; Feb., Moodus, Conn.

Reuben S. Smith—Jan., Wiscasset and Prospect Harbor, Me.; Feb., Gouldsboro and Castine, Me.

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Our Book Table.

Analysis of Christian Science Based on Its Own Statements (An). By I. M. Haldeman, D. D. Chas. C. Cook, New York. Paper. 37 pages. 10 cents.

We cannot see how any candid person can carefully read this booklet and not see that Christian Science is utterly contrary to God's Word—unchristian, unscientific, unreasonable. We are prepared to accept the author's conclusion that, as a religious system, it is the devil's masterpiece. Author and publisher have performed a distinct service to truth in issuing such an "analysis" in so cheap and convenient a form.—*N. F. S.*

Biblical and Theological Studies. By the Members of the Faculty of Princeton Theological Seminary. Chas. Scribner's Sons, New York. Cloth. 634 pages. $3 net.

In this book of over six hundred pages there are printed addresses given by the members of the Faculty of Princeton Theological School in commemoration of the One Hundredth Anniversary of the founding of the Seminary. Each member of the Faculty has taken his turn and discoursed on what lay nearest his heart or his chair. The reviewer confesses frankly that in the face of these massive and cumulative pronouncements of the common wisdom of Princeton Seminary he is helpless, and, moreover, that he has not read all the addresses. Seriously, it would take a specialist in each department to deal at all adequately with each address; that would demand the Faculty of another Seminary and would result in another book. In the addresses which he has read, as for example, Dr. Patton's address on "The Theological Encyclopedia," Warfield's on "The Emotional Life of our Lord," DeWitt's on

"Jonathan Edwards," Greene's on "The Supernatural" and Dr. Erdman's on "Modern Spiritual Movements," the reviewer has found an illuminating fullness of treatment, a sound scholarship and a breadth of vision which not only commands his unqualified respect, but gives him a new sense of the laborious process which lies behind all modern teaching. These addresses are besides finely readable; Dr. DeWitt's being a really noble oration and Dr. Erdman's rich in suggestion. The reviewer means really to read all the addresses, although he feels that "The Study of the Aramaic of Daniel" will have to be left until in another existence he adds another dimension to his knowledge. The whole volume would offer a solid writer's employment to a thoughtful minister and though he might not always agree with the Princeton conclusions he would have deepened the solidity of his own conceptions.—*G. G. A.*

Biblical Criticism and Preaching. By George Elliott. Eaton & Mains, New York. Board. 96 pages. 35 cents net.

Without stating what the results are this author seeks to establish the thesis that the modern preacher must adjust himself to the new situation which he claims Higher Criticism has brought to pass in the field of homiletics. Just how far its influence shall reach therein he declares it to be the province of the preacher and not the scholar to determine. The former should be on the alert to reap the benefits and prevent the evils that may arise from it.

He protests against the bibliolatry which he claims followed the Reformation and superseded the undue reverence accorded the Church prior to that great epoch. The Bible is a human book. The inspiration is in the history back of it, not in the record of it. The Divine Revelation made in it is progressive in character and, therefore, at this day not all of equal value. God reveals Himself, not in a book, but in life, and especially in the One Divine Person—His Son, Jesus Christ.

These and other positions, by illuminating illustrations, striking antitheses of thought and keen and terse expression of it, the author maintains with skill and force. As a concise *résumé* of the liberal viewpoint in this particular field it is worthy of a reading by every preacher, whether he disagrees with the writer or not.—*G. D.*

Christian View of the Old Testament (The). By Frederick Carl Eiselen. Eaton & Mains, New York. Cloth. 267 pages. $1 net.

Professor Eiselen in this volume has written a work of a most reassuring character. Higher Criticism in the past has seemed to many to deserve its name, because of its highly destructive method in dealing with the Old Testament Scriptures. The process has been carried on far enough to judge in some fair measure of its legitimate results. In a calm, dispassionate review of the contentions between the radicals and conservatives, this author accepts the views of the former along many lines, points out some of their extravagances and excess of zeal and shows that the fears of the latter are, for the most part, groundless.

After settling much of the dust of conflict that has raged so long, he explains, in a singularly able manner, how all that is of real value in the Old Testament still survives untouched and unscathed. In fact, the very strife has served to bring this out into a clearer light. Notwithstanding the greatly changed aspect in which these early records of God's hand in human history are coming more and more to be regarded, thanks to modern scholarship and research, still these Scriptures, which Jesus loved and taught and quoted to the discomfiture of Lucifer himself, and of which Paul used the term "God breathed," have in them an eternal meaning and content. Not intended primarily to teach science, nor even history itself as such, they, nevertheless, convey religious truth of supreme value and authority. God and human nature, the religious hopes and aspirations of the soul, the problem of evil, are all of them treated in it in a manner at once edifying and authoritative. The cardinal virtues, for which the world will always have a large demand, are emphasized in a way that makes its pages models of literature, and, at the same time, of pure ethical teachings.

Professor Eiselen's treatment of the problems in hand is thoroughly sane and just. While the whole book is instructive and timely to a degree, the last chapter on "The Permanent Significance of the O. T." is especially to be commended to those who think that these venerable records are about to pass or should be allowed to pass into innocuous desuetude.—*G. D.*

Culture of Religion (The). By Emil Carl Wilm, Ph. D. Pilgrim Press, Boston. Cloth. 204 pages. 75 cents net.

The sub-title of this book, "Elements of Religious Education," indicates more clearly its contents and purpose. Its most valuable content is the first chapter, in which the author keenly discusses the aim of education, showing that, after all, the development of character, or, as he puts it, "not to make a living but to make life worth living," is the real purpose of all culture. Then he shows that this object cannot be accomplished without attention to the religious life. The remaining chapters are on the contribution to that religious culture to be expected from the home, the public school, the Sunday school and the college. The chapter on the public school is the best of the four and is well worth the careful perusal of the conscientious teacher who would fain help his scholars in the highest things but finds himself hampered by law. One feels that the author is generally discussing ethics rather than religion—and the two are not synonymous.—*N. F. S.*

Gift of Suffering (The). By Bishop H. S. Hoffman, D. D. Eaton & Mains, New York. Cloth. 150 pages. 75 cents net.

From the chamber of sickness and convalescence this little volume comes with its inspiring message of hope and good cheer. After years of bodily vigor and sustained mental activity, Bishop Hoffman passed under the cloud and from beneath its shadow he brings to us these ripe reflections on the meaning and purpose of that discipline. Not mere theory, nor poetic fancy, but the sanest kind of philosophy in regard to the mystery of human pain and suffering here finds expression by a voice that speaks with the gentle authority of a personal experience of its power. These pages are by the pen of one who is a living witness to the blessed fact that God still gives to His afflicted children "songs in the night." To those who shrink from the thought of physical weakness and pain they furnish a most wholesome moral and spiritual tonic. The author comforts such with that comfort wherewith he himself was comforted of God. This book will meet with acceptance on the part of "shut-ins" who would know the open sesame to the only secret by which they may beguile the tedium of their languishing hours. —*G. D.*

God's Plan with Men. By T. T. Martin. F. H. Revell Co., New York. Cloth. 197 pages. $1 net.

The Gospel trumpet in the hands of the author of this timely book gives forth no uncertain sound. The great fundamentals of Divine truth and grace are restated here with a definiteness and force truly refreshing in these days when so much laxity and confusion of thought prevail in regard to them. For its clear-cut distinctions and its thoroughly Scriptural tone and temper this interpretation of human salvation is deserving of special commendation. How entirely out of harmony Universalism, Annihilation and Future Probation alike are with God's Word, the author shows with a simplicity and power convincing to any unbiased mind. By copious quotation from and exposition of Scripture God's plan with men is made to stand out with vividness and soul-satisfying power. God's justice is fully vindicated, while at the same time His love and grace are dealt with in a comprehensive manner.

The author of this book is an evangelist of no small gifts, whose labors have met with a large measure of success. He gives us here in permanent form the message that has been the secret of this. For that reason his evangel will prove a real boon to those who seek a fresh and fuller confirmation of personal faith in the Divine verities. Those who labor in the Gospel will find it of much value when called to do the work of an evangelist.—*G. D.*

Kings and Gods of Egypt. By Alexander Moret. G. P. Putnam's Sons, New York. Map. Illustrated. Cloth. 290 pages. $2.

Though the result of scholars' work in Eastern fields is but slowly becoming part of the knowledge of even the reading world, a widening interest is evident in the public mind, and there is an increasing demand for books in non-technical language dealing with their discoveries. Mr. Moret is meeting this demand by selecting interesting subjects and presenting them in monographs. Beginning with the beautiful temple, "The Sublime of the Sublime," built by Queen Hatshopsitu, he deals next with the religious revolution fostered by King Amenophis IV., who deposed the god Amon and set up an older deity in his stead. In the monograph entitled "Immortality and Retribution" we have an exceedingly interesting study of the Egyptian conceptions of life and death and future punishment compared with those of the nations following in point of time. The legendary travels of Egyptians into Asia are very entertaining, and suggest some passages in the Odyssey, further developed in the chapter on "Homer and Egypt." Egypt and her monuments have long held fascination for the student world, and Mr. Moret's book will enlist new students.—*E. C. W.*

Law of the Employment of Labor (The). By Lindley D. Clark, LL. M. Macmillan Co., New York. Cloth. 373 pages. $1.60 net.

Christianity and the Labor Movement. By William Monroe Balch. Sherman, French & Co., Boston. Cloth. 108 pages. $1 net.

Social Creed of the Churches. By Harry F. Ward. Eaton & Mains, New York. Cloth. 185 pages. 50 cents net.

Child Labor in City Streets. By Edward N. Clopper, Ph. D. Macmillan Co., New York. Cloth. 280 pages. $1.25 net.

Of the making of books about the social duties and relationships of the Church there is no end. In "The Law of the Employment of Labor" the author has gathered together a great amount of material dealing with the more distinctly legal aspects of the labor question. He considers, for example, the contract for employment in the light of various state laws and a wide range of judicial decisions, showing what questions have been raised in regard to the freedom of contract, terms and enforcement of labor contracts, penalties for violation on either side and the like, and how they have been answered. The question of wages is treated in much the same fashion, also hours of labor, regulation of physical conditions, employment of women and children, employers' liability, and workmen's compensation. He deals also with trade and labor associations and with the manifold aspects of labor disputes, citing in each case the decisions of the various state courts on the questions involved.

The book is written rather from the standpoint of the lawyer than the essayist or social reformer. Its exactness and range of information will make it especially valuable to people who are interested in the legal side of the labor question.

Approaching the same question from a different point of view William M. Balch in "Christianity and the Labor Movement" considers the estrangement of the Church and wage-earners, the justice of that complaint, our disregard of human life, and the good and bad of labor unions. He puts up a strong case for trade unionism in a series of propositions which deserve serious consideration. While he pleads with the Church for a fair estimate of trade unions he pleads at the same time, and very effectively, with wage-earners for a fair consideration of the attitude of the Church, and shows that the churches have been more largely in sympathy with all programmes of social uplift and betterment than they commonly get credit for from workingmen. He examines the 1908 declaration of the Federal Council of the Churches of Christ which is offered as the social creed of the Church and considers the implications of each article in that creed. He ends with certain clear counsels about what Christians should really do in the strange situation which we are all facing. A compact and thoughtful book, sane in its contentions, balanced in its conclusions.

The "Social Creed of the Churches" is the authoritative explanation of this same declaration of the Federal Council of 1908 and is vouched for by men whose names carry weight in all the fellowship of the Churches. Mr. Ward considers what ought to be sought and secured in matters of child labor, employment of women, sweating system, hours of labor, one day's rest in seven, a living wage, and such allied themes. He deals searchingly with the abuses which are so sought to be corrected and shows us what steps are being taken not only in the regions of moral agitation, but in state and federal legislation to accomplish these ends. And along with all this he deals thoughtfully with the deeper causes of injustice and of trying social conditions.

Under the title, "Child Labor in City Streets," a commonly overlooked aspect of child labor is considered. We have on the whole been more considerate of factory working children than we have of the street working child. Street working children are usually newspaper sellers, peddlers, bootblacks, market stand tenders, messenger, errand and delivery children. Very often these children are almost or wholly independent workers, and too often they are without any supervision, except, of course, that children of a certain age must attend school during school hours. This whole situation is only too fruitful in physical neglect and in the development of

restless and undisciplined habits, and in some occupations, as, for example, the delivery and messenger service, boys of an almost tender age are brought into contact with forms of evil from which they should at any cost be shielded. We are, says the author in substance, deficient both in legislation and public opinion as to all this. "Legislation regulating street trading by children in this country is now in the stage corresponding to that of the English factory acts in the early part of the nineteenth century,—the first meager restrictions are being tried." In his consideration of the abuses here Mr. Clopper uncovers many startling and arresting facts. The street is not a good school for the boy, even when he is working for himself. If he is open to its temptations he is wounded morally; if he is not, he is still hurt physically. Oftentimes the hours are terribly long and it is too much to expect a boy who begins work at 5 a.m. and ends at 8 p.m. to do any good at his school between. Here is a subject which the readers of the RECORD OF CHRISTIAN WORK may well consider, a field where they should use their undoubted influence for better conditions.—*G. G. A.*

Primitive Christianity and Early Criticisms. By A. S. Garretson. Sherman, French & Co., Boston. Cloth. 300 pages. $1.50 net.

A perusal of this volume gives one the impression that the author has delved so long in human philosophies, both ancient and modern, that he has become completely lost in the fog. His initial premise that there is no proof that the finite can have intercourse with the Infinite, doubtless has much to do with the positions that are advocated by him. With that twist in his vision he essays once more the impossible task of demolishing the supernatural in Christianity.

Through dreary pages of argument, much of it worthy of a better cause, a labored effort is made to identify this feature of Christianity with the superstition and mysticism prevalent in the Orient at the time of the Advent. To that end the author magnifies the alleged differences between the teachings of Jesus and of Paul. Special emphasis is also placed upon the variant beliefs and dogmas of the early Christian Fathers which arose when Christianity was winning its victories over the subtleties of Greek philosophy. The exploded argument of Voltaire and Blount that the miracles of Jesus were derived by His followers from the prodigies attributed to Appolonius of Tyana is once more revamped. Numerous parallels to the Virgin birth of Christ are to be found in the traditions of alleged similar occurrences among Gentile peoples, the author being utterly oblivious, apparently, that by its chaste simplicity and the very nature of the unique occurrence itself the Scripture event is removed from each and all of them by a whole antipodes. The assertion is also made that the Canon of Scripture was arbitrarily adopted by the Council of Carthage out of a large mass of similar material, which—if true—makes the Bible, being the book it is, all the more remarkable in its character.

These are some of the lines out of several along which this author ranges himself with Celsus and Voltaire and Paine and Herbert Spencer and other kindred spirits, and stirs up afresh the dust of ancient controversies, through which the glory of the sinless Christ, holding familiar intercourse with august Deity, shines with undimmed luster. If the finite can have no intercourse with the Infinite, where did that marvelous ideal portrayed in the Gospels come from? This is a question which Mr. Garretson utterly fails to answer. The impotent disappointing conclusion at which he arrives on the second page from the last is, in itself, a sufficient refutation of all that has preceded it: "I sympathize with Pyrrho and his school of sceptics—that there is no criterion of truth." Agnosticism, it has been said, is intellectual bankruptcy. It will scarcely, however, pay any one to wade through this volume for a fresh illustration of the truth of that statement.—*G. D.*

Puritanism in England. By H. Hensley Henson, D. D. George H. Doran Co., New York. Cloth. 294 pages. $1.50 net.

This is a book which, while its main interest is for English readers, cannot fail to secure wide notice in America also, where Puritanism has had such a large and abiding influence on religious and national life.

The two hundred and fiftieth anniversary of the Great Ejectment recently celebrated by the Free Churches in England with much enthusiasm, coinciding as it did with the observance of Lent, furnished Canon Henson with an opportunity of delivering in Westminster Abbey the six lectures which comprise this volume.

He approaches the whole subject with a mastery of its historical background which makes his statements trustworthy; and with a keen insight into its real issues which renders his conclusions obviously sincere and cogent. This must be the judgment of all unprejudiced readers. Naturally, when dealing with such a subject Dr. Henson sets forth much that is likely to arouse controversy. But it must be conceded that he never does so of set purpose, for he never suppresses his own sympathy with and appreciation of all that is best in the Puritan traditions. For instance, in recording the fact that the very term "Puritan" (like "Christian," "Huguenot" and "Quaker") was originally a nickname expressing abuse and contempt, he adds that "in the course of time it has been made honourable by the associations of virtue and heroism which have gathered about it, and has thus come to be a source of legitimate pride to those who have the right to bear it." Again, he quotes with sympathetic appreciation the famous letter of Archbishop Grindal to Queen Elizabeth, in which to his own ecclesiastical undoing he defended the practices of Puritanism, particularly in the much-opposed "Prophesyings," which were just gatherings for the preaching of God's Word. Dr. Henson goes so far as to say that these formed the soundest element in the Reformation, and eulogizes Grindal as being one of its worthiest exponents.

But the characteristically sympathetic attitude toward what may be called the spiritual side of Puritanism only serves to emphasize the trenchant criticism of its development as an organized protest against any regulation of spiritual exercises by the civil authority. The long controversy with the Stuarts, in Dr. Henson's judgment, robbed the Puritans of their real and abiding influence, since it bound them together for purposes more political than spiritual. Of course, the obvious rejoinder may well be made that some spiritual causes must find expression in action which may be dubbed political. But even so, the contention so ably put forward that the political rise of the Puritans coincided with the certain decline of their moral power cannot be easily dismissed.

The modern Free Churchman, however, who regards himself as the lineal descendant of the seventeenth-century Puritan, will certainly take exception to the statement that: "The Non-

conformist conscience was more potent and not less questionable in the seventeenth century than in the twentieth. But it had in the earlier period one safeguard against hypocrisy which it has long ceased to possess—its expression was commonly conditioned by personal sacrifice. Mainly, indeed, in both centuries it was a sincere and noble force, seeking for righteousness and working it; but too often it was neither sincere nor noble, only a profitable convention." The annals of, for instance, village non-conformity in England to-day would surely tell a different story, as to the sacrifice in which many humble and obscure folk are still involved because of their conscientious attitude toward the establishment. Rightly or wrongly many of them conceive it to be their duty to be in a minority against the evils which in such communities too often gather round the exercise of privilege and position. But they rarely fail to suffer on this account.

Dr. Henson will more readily carry the approval of the majority of serious Christians when he proceeds: "Its bane then and now was politics. The degradation of Puritanism was latent in its association, natural indeed, and perhaps in the circumstances inevitable, with one of the great parties in the conflict between King and Parliament." Though in the implied censure upon the present-day political activities of modern nonconformity, which in the judgment of not a few of its friends is in part at least the cause of spiritual dearth, it is but just to remember that this deteriorating association is by no means confined to those who are voluntarily outside the establishment. The lesson for Churchman and Nonconformist alike, which the historical outline of these lectures certainly teaches, is that the weapons of the warfare of those who claim to "follow the Lamb," are "not carnal but spiritual," and withal "mighty through God."

Dr. Henson perhaps does less than justice to the intellectual strength of Puritanism. It is a little gratuitous to assume that "it failed to satisfy the intellectual needs of an age of eager questioning and progressive thought." Its legacy of homiletical and devotional literature may have little place in the actual reading of men to-day, but who can deny its influence in the construction and evolution of the modern mind? Has it not become a constituent of our present intellectual consciousness? While agreeing that actual rigid Calvinism, and the slavish literalism of Puritanism belong "to the antiquities of English religion," it is less easy to believe that "it showed signs of obsoleteness in the very age which it dominated." To assent to this verdict is to pass judgment upon the whole activity of Puritanism, as having neither foundation nor impulse. And surely none will be bold enough to assert that the stern, unbending men whom Dr. Henson himself admires were merely "emotionals"!

The book deserves, and will receive, a wide reading. It is the work of a scholar who is academic but never uninteresting; of a writer who is sincere but never unsympathetic; of a critic who is acute but never unkind. Its interest is by no means likely to be confined to the special circumstance which suggested it. It will long remain as the most illuminating and informing volume on the subject which is popularly available. —*J. Stuart Holden.*

Science of Human Nature (The). By James F. Boydstun. Sherman, French & Co., Boston. Cloth. 286 pages. $2 net.

"Know thyself," said Solon of Athens. The very practical aim of this author is to enable us to do just that thing. Life is action. The essential activity of human life is ideation. By that soul or mind is manifest. The soul is a self, a unity. It does not originate from matter, but comes to self-realization through contact with the external world. There is such a world, yet it exists for each individual only in the perceptions of the mind. The brain is the special organ by which the contact between the external world and the mind is brought about. The relation of brain and mind is suggestively illustrated in the author's statement that "Mind, consciousness (spirit) is to the activities of the brain cells what the sun is to the activities of Nature."

The mind is not a *tabula rasa.* At birth a child is a bundle of instincts, of which some may exist in a potential sense only. These instincts should be developed, each at the right period. To do that is the function of education. True education is stimulus from without, applied with due regard for what is within. The will is a real faculty. In mode of action, however, it is limited. It expresses itself in power of choice, but can choose only what is in the mind, and is limited to power of choice only. It has a selective power over ideas, habits and feelings, as well as in relation to external things.

With these as the fundamental factors of human nature the author treats of such things as Conscious Life, Habit, Heredity, Pleasure and Pain, the Elements of Character, Freedom and Responsibility, Religion, Childhood and Youth, Sex in Intellect, Education, etc. Avoiding technical terms the author's discussion is clear, full, fluent and explicit. Altogether, his book gives the most satisfactory treatment of a live subject that we have seen in a long time.—*G. D.*

Spiritual Surgery. By Oliver Huckel, S. T. D. Thos. Y. Crowell Co., New York. Cloth. 109 pages. 75 cents net.

The title to this book speaks for itself and gives a broad hint as to its contents. It does not, however, indicate the fascinating way in which the author sets forth certain striking truths under similes that are highly suggestive. By means of description of the marvels performed by modern surgeons in various delicate operations, the reader is carried over in thought to the moral and spiritual realm where like wonderful analogies are to be found. The work of the Great Physician is still going on in a Divine surgery which applies itself to the most vital parts of human life. The miracles of two thousand years ago in healing the body have their counterpart to-day in similar miracles wrought upon the soul.

In a way at once novel and attention-compelling, under such chapter headings as "The Celestial Surgeon," "The Anatomy of the Soul," "Some Miracles of the Surgeon's Knife," "The Gift of Anesthesia," and "The Antiseptic Life," the author indicates how this blessed result is accomplished. It is plainly evident that he is thoroughly at home in his subject. While in pointing out the close connection between mind and health, between soul and body, and also by showing how spiritual surgery, in which each man plays an active part himself, differs from ordinary surgery, he invests his subject with an interest that must appeal strongly to every one. A fine literary style, clear thinking and the entire absence of anything that smacks of professionalism add greatly to the usefulness of the volume. Delivered in the first instance as addresses to medical students, in their present form these lectures have a homiletic value that the preacher and the general reader alike will appreciate.—*G. D.*

Tarbell's Teachers' Guide. By Martha Tarbell, Ph. D. F. H. Revell Co., New York. Illustrated. Cloth. 473 pages. $1 net.

This standard handbook for Bible teachers comes to us for the year 1913 in a slightly enlarged form. It is improved by the addition of two maps,—one of Canaan before the Conquest and another of Egypt and the Peninsula of Sinai,—and is copiously embellished by an increased number of cuts, small outline maps and reproductions of photographs of Oriental scenes and places. The lesson topics and illustrations are of a practical, up-to-date character and will furnish the teacher with a wealth of live and interesting material exemplifying the great principles involved in God's early dealings with mankind. The admirable and comprehensive way in which the lesson text is handled is prefaced by valuable suggestions to teachers, as well as by a brief outline of the character and contents of each book studied during the year, in which the work of modern criticism is recognized but not unduly exploited.—*G. D.*

War and Its Alleged Benefits. By J. Novicow. Translated by Thomas Selzer. Henry Holt & Co., New York. Cloth. 130 pages. $1 net.

The question of universal peace looms large upon the horizon of the civilized world to-day. The particular phase of it with which the writer of this book deals is the fallacies advanced in support of the heretofore prevailing philosophy of blood and thunder and iron. Besides laying bare the sophistries by means of which the cause of Mars is sustained, the author maintains the thesis that war is not, as many assert, an innate characteristic of human nature. It is only an expedient, and has always been such—a means to attain certain ends, five in number, some of which have grown obsolete, and any of which may now be reached in different and better ways. War still exists without any adequate justification. Its vogue, in the author's opinion, is wholly due to the inertia and conservatism of society. *Routine* is the word he uses to characterize this condition and express in a nutshell his meaning. The discussion is forceful and illuminating. It will be difficult for his opponents to parry the thrusts of a pen which is mightier than the sword.—*G. D.*

BOOKS RECEIVED.

Authoritative Life of General William Booth, Founder of the Salvation Army (The). By G. S. Railton. Geo. H. Doran Co., New York. Illustrated. Cloth. 331 pages. $1 net.

Continental Reformation in Germany, France and Switzerland, from the Birth of Luther to the Death of Calvin (The). By Alfred Plummer, M. A., D. D. Chas. Scribner's Sons, New York. Cloth. 217 pages.

Dwarf's Spell: A Christmas Play (The). By John Edgar Park. Pilgrim Press, Boston. Board. 55 pages. 50 cents net.

Evolution of the Country Community: A Study in Religious Sociology (The). By Warren H. Wilson. Pilgrim Press, Boston. Cloth. 221 pages. $1.25 net.

Fatigue and Efficiency: A Study in Industry. By Josephine Goldmark. Charities Publication Committee, New York. Cloth. 342 pages. $2.

Historic Jesus (The). By Rev. David Smith, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 128 pages. $1 net.

Ideal Adult Class in the Sunday-School (The). By Amos R. Wells. Pilgrim Press, Boston. Board. 126 pages. 50 cents net.

Increase of Faith: Some Present-day Aids to Belief (The). By Francis John McConnell. Eaton & Mains, New York. Cloth. 239 pages. $1 net.

Life of the Reverend Benjamin Bausman, D. D., LL. D. (The). By Henry Haverstick Ranck. Publication and Sunday-School Board of the Reformed Church in the United States, Philadelphia. Illustrated. Cloth. 439 pages.

Methodist Year Book, 1913 (The). Edited by Oliver S. Baketel. Methodist Book Concern, New York. Frontispiece. Paper. 226 pages. 20 cents net.

Modern Philanthropy: A Study of Efficient Appealing and Giving. By William H. Allen. Dodd, Mead & Co., New York. Illustrated. Cloth. 437 pages. $1.50 net.

My Creed, and Other Poems. By Howard Arnold Walter. Gorham Press, Boston. Cloth. 112 pages. $1 net.

Progress in Christian Culture. By Samuel Charles Black, D. D. Westminster Press, Philadelphia. Cloth. 209 pages. 75 cents net.

Puritanism in England. By H. Hensley Henson, D. D. Geo. H. Doran Co., New York. Cloth. 294 pages. $1.50 net.

Religious Forces of the United States (The). By H. K. Carroll, LL. D. Chas. Scribner's Sons, New York. Cloth. 488 pages. $2 net.

Rule of Faith (The). By W. P. Paterson, D. D. Geo. H. Doran Co., New York. Cloth. 439 pages. $1.50 net.

Short Course Series (The). Edited by Rev. John Adams, D. D. Chas. Scribner's Sons, New York. Cloth. 60 cents net.

Beatitudes (The). By Rev. R. H. Fisher. 141 pages.

Cry for Justice: A Study in Amos (A). By John Edgar McFadyen, D. D. 151 pages.

Lenten Psalms (The). By the Editor. 124 pages.

St. Paul: A Study in Social and Religious History. By Adolf Deissmann. Translated by Lionel R. M. Strachan, M. A. Geo. H. Doran Co., New York. Map. Illustrated. Cloth. 316 pages. $3.50 net.

Temper of the American People (The). By George Thomas Smart. Pilgrim Press, Boston. Cloth. 253 pages. $1.25 net.

Truth in Love (The). By William R. Richards, D. D. Honeyman's Publishing House, Plainfield, N. J. Frontispiece. Cloth. 204 pages. $1 net.

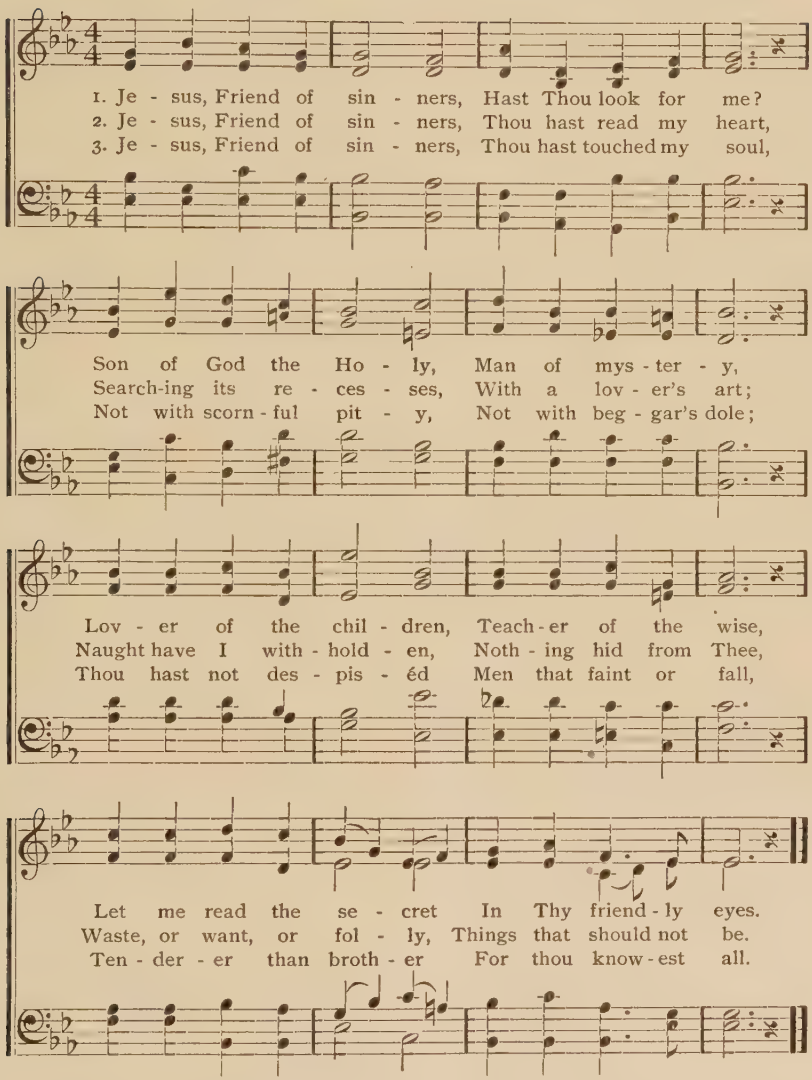
Ultima Veritas, and Other Verses. By Washington Gladden. Pilgrim Press, Boston. Board. 141 pages. $1 net.

Vicar's Excursion: A True Story of Fifteen Years Between Oceans (The). By Du Bois H. Loux. The Worker's Press, New York. Cloth. 159 pages.

Woman of Tact and Other Bible Types of Modern Women (The). By Rev. W. Mackintosh Mackay, B. D. Geo. H. Doran Co., New York. Cloth. 328 pages. $1.50 net.

World Work of the Presbyterian Church in the U. S. A. (The). By David McConaughy. Presbyterian Board of Publication and Sabbath-School Work, Philadelphia. Illustrated. Cloth. 267 pages. 50 cents net.

Jesus, Friend of Sinners.

CHARLES IRVIN JUNKIN. GEO. C. STEBBINS.

1. Je - sus, Friend of sin - ners, Hast Thou look for me?
2. Je - sus, Friend of sin - ners, Thou hast read my heart,
3. Je - sus, Friend of sin - ners, Thou hast touched my soul,
Son of God the Ho - ly, Man of mys - ter - y,
Search-ing its re - ces - ses, With a lov - er's art;
Not with scorn - ful pit - y, Not with beg - gar's dole;
Lov - er of the chil - dren, Teach - er of the wise,
Naught have I with - hold - en, Noth - ing hid from Thee,
Thou hast not des - pis - éd Men that faint or fall,
Let me read the se - cret In Thy friend - ly eyes.
Waste, or want, or fol - ly, Things that should not be.
Ten - der - er than broth - er For thou know - est all.

4. Jesus, Friend of sinners,
Bid me follow Thee,
O'er the rugged highways,
E'en to Calvary;
Let me know Thy spirit,
Sweet, and strong, and wise,
I would win the friendship
In Thy loving eyes.

5. Jesus, Friend of sinners,
Hold me by Thy side,
Till the shadows deepen
Toward the eventide,
To Thy strength and beauty
I would ever bend,
Till, in dawn eternal,
Friend shall be as Friend!

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THOUGHTS FOR THE QUIET HOUR.

FEBRUARY, 1913.

Saturday, 1st. *Watch unto prayer. 1 Pet. iv. 7.*

An earnest look heavenward amid the activities of the day will often bring down timely succor which we should lose without such watchfulness.—*Newman Hall.*

Sunday, 2nd. *The path of life. Ps. xvi. 11.*

For the most part the daily trend of circumstances will indicate the prepared path; but whenever we come to a standstill, puzzled to know which path to take of three or four that converge at a given point, let us stand still and consider the matter, asking God to speak to us through our judgments and to mar every path but the right. When once the decision is made, let us never look back. Let us never dare to suppose that God could fail them that trust Him, or permit them to make a mistake. If difficulties arise, they do not prove us to be wrong, and probably they are less by His path than they would have been by any other. Go forward. The way has been prepared; the mountains are a way; the rivers have fords; the lions are chained; the very waves shall yield a path; the desert shall be a highway to the land that flows "with milk and honey."—*F. B. Meyer.*

Monday, 3rd. *The* LORD . . . . *said unto Abram, Get thee out of thy country. . . . . So Abram departed, as the* LORD *had spoken unto him. Gen. xii. 1, 4.*

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—*James Martineau.*

Tuesday, 4th. *This present hour. 1 Cor. iv. 11.*

There is an old sundial motto that runs thus:

"The hour thou readest now on me
Will never more be offered thee;
If thou tak'st heed, wise thou wilt be."

No hour ever comes back again, for good or ill. We use it or lose it as it passes.—*J. R. Miller.*

Wednesday, 5th.* *I have finished my course. 2 Tim. iv. 7.*

Paul is in Rome. Nero has signed his death warrant.

"Paul, are you not sorry you have been so zealous for Christ? It is going to cost you your life. If you had to live your life over again, would you give it to Jesus of Nazareth?"

See the old warrior's eye light up as he replies: "If I had ten thousand lives I would give every one of them to Christ. And the only regret I have is that I did not commence earlier and serve Him better."

"But they are going to behead you."

"Well, they may take my head, I care nothing about that. But the Lord has my heart, and has had it for years. They cannot separate me from the Lord. And when my head is taken off I shall 'depart . . . . to be with Christ; which is far better.'"—*D. L. Moody.*

Thursday, 6th. *The . . . . depth . . . . [of] the love of . . . . God. Eph. iii. 18, 19.*

Let me link together detached sentences from the Word that in their associations we may discern what is meant by the depth of the love of God. "The high and lofty One . . . . whose name is Holy" . . . . "He [is] gone to be guest with a man that is a sinner!" "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God . . . . began to wash the disciples' feet." "And one cried unto another, and said, Holy, holy, holy is the LORD!" . . . . "Neither do I condemn thee: go, and sin no more!" All these are suggestive of what is meant by the love-depths of our God. And on these I want to build this

* D. L. Moody born, 1837.

teaching: that it is only the really lofty that can truly reach the really deep. The arm that can reach far upward is the only arm that can reach far downward. It is only holy love than can deal with humanity's deepest needs.—*J. H. Jowett.*

Friday, 7th. *Diligently hearken to the voice of the* LORD *thy God. Ex. xv. 26.*

Afflictions are the seasons for very earnest listenings. Depend upon it, whenever a cloud rolls over you, there is a voice in that cloud. Whatever else there may be in the voice, long listened for, when it comes there will certainly be three things: God will comfort you; God will stimulate you; God will reprove you. He will comfort you that you are His child; He will stimulate you that you do a child's work; and He will reprove you, because it is a child's portion at a faithful Father's hand. —*C. J. Vaughan.*

Saturday, 8th. *If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. vi. 1.*

Among the pitfalls in our way
The best of us walk blindly:
So, man, be wary, watch and pray,
And judge your brother kindly.

—*Alice Cary.*

Sunday, 9th. *Sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. Eph. i. 13, 14.*

The allusion to the seal as a pledge of purchase would be peculiarly intelligible to the Ephesians, for Ephesus was a maritime city, and an extensive trade in timber was carried on there by the shipmasters of neighboring ports. The method of purchase was this: the merchant after selecting his timber, stamped it with his own signet, which was an acknowledged sign of ownership. He often did not carry off his possession at the time; it was left in the harbor with other floats of timber, but it was chosen, bought and stamped; and in due time the merchant sent a trusty agent with the signet, who, finding that timber which took a corresponding impress, claimed and brought it away for his master's use. Thus the Holy Spirit impresses on the soul now the image of Jesus Christ, and this is the sure pledge of the everlasting inheritance.—*E. H. Bickersteth.*

Monday, 10th. *Strangers and pilgrims on the earth. Heb. xi. 13.*

We are wayfaring men hurrying through this Vanity Fair. The men of the fair cry, "Buy! Buy!" but they have no wares we care to purchase.—*C. H. Spurgeon.*

Tuesday, 11th. *The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. viii. 2.*

"There is no man that sinneth not." But gravity, while never ceasing, can be overcome. A man may be in a balloon and fastened firmly to the earth, but the moment he cuts the cable that holds him down he finds another force operating and carrying him aloft in spite of himself, and the higher he rises the weaker becomes the earth pull. So sin in the members exists as long as the individual does, but in Christ it is inoperative, the Spirit every moment giving deliverance, giving victory.—*A. T. Pierson.*

Wednesday, 12th. *Exhorting one another: and so much the more as ye see the day approaching. Heb. x. 25.*

There is a day coming which throughout the Sacred Word is always spoken of as "the day." It is the day for which all other days were made, the day of days. It is to end all other epochs and mark a new and eternal era in the ages of ages. This is at best but night that is to bring the everlasting day. If it was approaching when these words were written, how much nearer it must be to-day! How solemn the signs of its coming! How obviously can faith and hope see that day approaching! . . . . The sacred writer points to that day as the great incentive for our faithfulness in "exhorting one another," and seeking not only to be ready ourselves, but to have our loved ones prepared for that solemn day which will bring such joyful meetings and such mournful partings.—*A. B. Simpson.*

Thursday, 13th. *We . . . . that are strong ought to bear the infirmities of the weak. Rom. xv. 1.*

The supreme lesson which Christ came to teach was that no man liveth to himself; that we who are strong ought to bear the burdens of the weak. If there is yet one higher joy than that of paying the debt we owe, surely it is that of paying for others their debt which we do not owe. Alone of all great teachers, He came to add this to the beauty, dignity and joy which this brief life affords us. Christ offers this supreme possibility to you—even so far you may have the joy of walking in His footsteps. . . . . Honor and lasting joy will come to you only as you pay and in proportion to the amount the payment costs you.—*Wilfred T. Grenfell.*

Friday, 14th. *Blessed are the meek: for they shall inherit the earth. Matt. v. 5.*

And none other shall. It belongs to the meek in right of their meekness, in right of the eternal proprieties. Kings and congresses may partition provinces and thrones to suit themselves, assigning to this ally a territory and to that ally a sceptre; but it is child's play, as ephemeral as puerile. Earth's majesties are no match for God's meek ones.—*George Dana Boardman.*

Saturday, 15th. *But if we walk in the light, as he is in the light, we have fellowship one with another. 1 John i. 7.*

Walking in the light involves not only fellowship with God, but fellowship with the brethren.—*Alfred Plummer.*

Sunday, 16th. *The other side. Luke x. 31.*

We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often are we deaf to sigh and moan,
Too often, to the weak and helpless blind.
Too often, where distress and want abide,
We turn and pass upon "the other side."

"The other side" is trodden smooth, and worn
By footsteps passing idly all the day;
Where lie the bruised ones, the faint and torn,
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide,
They lead us by upon "the other side."

It should be ours, the oil and wine to pour
Into the bleeding wounds of stricken ones;
To lift the smitten, and the sick and sore,
And bear them where a stream of mercy runs.
Instead, we look about; the way is wide;
And so we pass upon "the other side."

O friends and brothers, hast'ning down the years,
Humanity is calling each and all
In tender accents, born of pain and tears;
I pray you, listen to the thrilling call!
You cannot, in your selfishness and pride,
Pass guiltless by upon "the other side."

—*A. A. Hopkins.*

Monday, 17th. *Wait for the promise of the Father. Acts i. 4.*

Tarry at a promise till God meets you there. He always returns by way of His promises.—*Selected.*

Tuesday, 18th. *Overcome evil with good. Rom. xii. 21.*

I once asked a minister if he had heard a certain adverse thing about another man. He replied, "No, I hadn't heard that, but I heard this about him the other day"; and he told me a perfectly delightful story of some fine trait in the man. Though I fear the thing which I was inquiring about may be true, I cannot find myself much interested in it because of the better thing which I know is true, and which goes far to offset the evil.—*Cleland B. McAfee.*

Wednesday, 19th. *Seeing we also are compassed about with so great a cloud of witnesses, let us . . . . run with patience the race that is set before us, looking unto Jesus. Heb. xii. 1, 2.*

The preliminary arguments of this appeal are massed in the eleventh chapter: by what these men suffered, by what they hoped, by what they contributed during the period of their life towards the fulfilment of the ultimate consummation, by these things, says the Apostle, "let us run the race that is set before us."

But the final argument for the life of faith and the revelation of its meaning is to be found, not in the backward look to Enoch, Abraham, Noah, Moses, and the men of the past, but by the look that fastens itself upon one lonely, supreme Person—Jesus: "Looking unto Jesus, the

author and perfecter of faith, who for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God." That is the unanswerable argument by which the writer appeals to us to "run the race."—*G. Campbell Morgan.*

Thursday, 20th. *By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles: . . . . for he looked for a city which hath foundations, whose builder and maker is God. Heb. xi. 9, 10.*

Abraham's life in Canaan, dwelling in tents and shifting from spot to spot, with an intermittent manifestation of God, did not satisfy his ideal or come up to what the promises suggested to him when he left his home in the East. To this unsettled life in tents the Epistle opposes a fixed abode in a city with foundations. Perhaps to the occasional appearances of God is opposed this fact: that of this city God is the Designer and Builder, and Himself abides within it. At all events, what Abraham looked for was a settled abode in the fellowship of God, in a life and conditions the idea of which was sketched by God and the design completed by God.—*A. B. Davidson.*

Friday, 21st. *Thy hand presseth me sore. Ps. xxxviii. 2.*

When the pressure is sorest, the Hand must be nearest. What *should* we do in suffering if we were left to imagine that it was Satan's hand that presses so sore!! Our Father has not left us in any doubt about it; this settles it: "*thy* hand" . . . . it cannot be otherwise; for "in the shadow of his hand hath he hid you," and how can any other press you there? What is hid in God's Hand must be out of reach of Satan's.—*Frances Ridley Havergal.*

Saturday, 22nd. *A certain man, ... who never had walked, ... heard Paul speak: who . . . . perceiving that he had faith to be healed, said, ... Stand upright on thy feet. And he leaped and walked. Acts xiv. 8-10.*

Where true faith is, it will induce obedience; and where it does induce obedience, it will always, in one form or another, bring a blessing.—*W. Hay M. H. Aitken.*

Sunday, 23rd. *Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Matt. v. 13.*

I have seen just such salt and the identical disposition of it. Houses are rented and filled with salt. These houses have merely earthen floors, and the salt next the ground in a few years entirely spoils. I saw large quantities of it literally thrown into the street "to be trodden under foot of men" and beast. From the manner in which salt is gathered, much earth and other impurities are collected with it. Not a little of it is so impure that it cannot be used at all; and such salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only "good for nothing" in itself, but it destroys all fertility where it is sown. No man will allow it to be thrown on to his field, and the only place for it is the street "to be trodden under foot of men." —*William M. Thomas.*

Monday, 24th. *Jesus of Nazareth . . . . went about doing good. Acts x. 38.*

Follow with reverent steps the great example
Of Him Whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—*J. G. Whittier.*

Tuesday, 25th. *The hand of . . . . God is upon all them for good that seek him. Ezra viii. 22.*

By "the hand" of God we mean His working power. Using the term plurally, and at the same time lovingly, by "the hands" we mean more than this. Power, indeed, is meant, but power working by love; power in its delicacy; power, soft, caressing, fondly tender; power taking up trusting weakness; the power that lovingly catches, lovingly holds, lovingly hushes, lovingly leads. The image, though sublime, is domestic. It is the utterance of a child's conception of God.—*Charles Stanford.*

Wednesday, 26th. *Submit yourselves . . . . to God. Jas. iv. 7.*

Telescope glasses are polished in order that they may enable the astronomer to

pierce the depths of the heavens. Diamonds depend for their brightness on the way in which they are cut, and it is poor economy to leave some of the precious stone on the mass, if thereby its reflecting power and its radiance be diminished. God cuts deep and rubs hard in order that He may brighten the surface and the depths of our souls, that they may receive in all its purity the celestial ray, and flash it back in varied colors. So, if we would live in the buoyant hope of the manifestation of the glory, let us prayerfully, penitently, patiently submit ourselves to the discipline of grace.—*Alexander Maclaren.*

Thursday, 27th. LORD, *thou hast been our dwelling place in all generations. Ps. xc. 1.*

You cannot detain the eagle in the forest. You may gather around him a chorus of the choicest birds; you may give him a perch on the goodliest pine; you may charge winged messengers to bring him choicest dainties; but he will spurn them all. Spreading his lordly wings, and with his eye on the Alpine cliff, he will soar away to his own ancestral halls amid the munitions of rocks and the wild music of tempest and waterfall. The soul of man, in its eagle soarings, will rest with nothing short of the Rock of Ages. Its ancestral halls are the halls of heaven. Its munitions of rocks are the attributes of God. The sweep of its majestic flight is Eternity! —*John R. Macduff.*

Friday, 28th. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the* LORD *of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. iii. 10.*

The windows that hold back that superabundant blessing from coming upon us are bolted on the manward and not on the Godward side, and when we by unquestioning obedience pull back the bolts, our to-day of sanctification will be followed without doubt by God's to-morrow of wonders.—*J. Gregory Mantle.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

GOD'S COVENANT WITH NOAH.

(February 9, Gen. viii. 1 to ix. 17.)

February 3. Gen. ix 8-17.
February 4. Gen. viii. 1-12.
February 5. Gen. viii. 13-22.
February 6. Isa. xlix. 1-13.
February 7. Jer. xxxi. 31-37.
February 8. Luke i. 67-79.
February 9. Heb. viii. 1-13.

God never forgets His own. The wind was the natural method of drying the land, and the waters began to grow calm. The first stage was the quieting of the waters; the second was their ebb; the third was a perpetual subsidence. Thus the ark finally grounded and settled on one of the lower spurs of Ararat. It is remarkable that on the 17th day of Abib, about the beginning of April, the ark rested on Mount Ararat, the Israelites passed over the Red Sea, and our Lord rose again from the dead.

THE MISSION OF THE RAVEN AND THE DOVE. The peculiar fitness for the sending forth of the raven lay in its being a bird of prey and therefore able to sustain itself by feeding on carrion (Prov. xxx. 17). It flew backwards and forwards, from the ark and to the ark, perhaps resting on it, but not entering into it. The sending forth of the gentler dove seems to indicate that Noah felt the acuteness of the crisis to have passed. Probably, as the window opened above, it was not possible for him to look around and see the condition of the land. Hence this expedient of the two birds.

The earth was not yet dry, but wet and muddy, and doves will settle only on such places as are dry and clean. The mountain

tops, though visible, were too distant for her to attempt, so she returned. The interval of seven days suggests that already mankind recognized the division of time as we now have it. The leaf which, on the second occasion, the dove brought back was freshly plucked from the tree, a sure sign that the flood had practically disappeared. The more we examine these acts of Noah, the more we are convinced of their religious nature. They were not prompted by curiosity or impatience, but as a man of faith and prayer, he enquired of the Lord; and this appears more particularly from his apparent choice of the Sabbath as the day of their mission.

We cannot overlook the symbolical significance of these incidents. The raven represents the man of the world, who seeks his portion in this life, and wanders to and fro, feeding on the refuse of the world, while the dove sets forth the regenerated soul, who can find no rest here, but makes for the true Ark into which it is welcomed by Christ. He puts forth His hand and takes it into its hiding place, where it abides until "the time of the restitution of all things," when the earth shall emerge into resurrection and life.

The Altar of Thanksgiving. The patriarch waited for the Divine command to go forth. However much the inmates of the ark longed for the fresh air and the new earth, they would not anticipate the Divine bidding by a single moment. This command addressed to Noah and the rest to go forth and take possession of the renovated earth may be regarded as emblematic of that Divine instruction which shall one day be given to the saints to go forth and take possession of the new heavens and the new earth, when the great Gospel ship of the Christian Church, now floating on the troubled ocean of time, shall have landed its living freight upon the coasts of the new creation.

For twelve months and more Noah had lived by faith. At first there was no visible sign of salvation, beyond the promise on which he was relying. A few symptoms, however, that he would not be disappointed began to appear towards the end of his term of imprisonment. There were the seaworthiness of his vessel, the grounding on land, the message of the birds; but in this summons to go forth there was the full fruition. With exulting delight the human and animal inmates stepped out on the soil, and on every living object must have rested an exquisite beauty. Peter says that a similar experience awaits those who put away "the filth of the flesh, but [have] the answer of a good conscience toward God, by the resurrection of Jesus Christ" (1 Pet. iii. 19-22). When a spiritual change like this is experienced, and when in addition there is the outward confession of the same, "old things [pass] away; behold, all things . . . . become new."

The sacrifice which Noah made was especially abundant and generous—the sure evidence of a loving and grateful heart; and the sacrifice was as acceptable to God as refreshing odors are to the sense of smell (see Eph. v. 2). How eager we should be, whenever we have experienced some great deliverance, to return to God our grateful thanks, and to do it even at great cost to ourselves! There is no limit to God's undeserved redeeming mercy, and there should be in our case the altar of sacrifice, the consecration of ourselves, and the surrender of our substance to the service of Him, to Whose grace we owe our redemption. We have been saved from eternal death. In union with Jesus we have passed over the deep waters of death, which are now behind us forever. God hath sworn that we shall never have to face that doom again. But have we offered the burnt sacrifice? Have we expressed our desire to be utterly, only, and all for Him? Have we judged it to be our duty, not to live to ourselves, but to Him Who died for us? If so we have become a sweet savor to God.

The Divine Covenant. God had blessed man when first created, and now He did the same as the human race was beginning afresh. All that grows on the earth had been given as the food of Adam, but, henceforth, every moving thing was to be for meat. But the blood was expressly forbidden. The warm blood of men and of the humbler creation had always been identified with the essence of life, or the soul. This belonged to God; and thus the way was prepared for Moses to enjoin that the blood of all sacrifices should be poured out on the altar as an atonement for the

offerer's soul (Lev. xvii. 11). Because "the life is the blood," therefore the blood of Jesus is so often referred to in the New Testament. It is by its shedding that we have been redeemed. The sacredness of life was still further protected by the stringent regulations of ver. 5-7.

How much grace there was in the covenant! No condition was required on man's part. It was proposed and maintained by the unmerited mercy of God. The rainbow had, of course, existed before, but henceforward it was to be the sign and reminder of the Divine engagement, just as the ring is the sign and reminder of the engagement and promise of marriage. Never view a rainbow without remembering this covenant, and that more personal and individual covenant referred to in Isa. liv. 9, 10. We see only half here, but the rainbow in heaven is a complete circle.

GOLDEN TEXT: *I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Gen. ix. 13.*

THE CALL OF ABRAM.

(February 16, Gen. xii. 1-9.)

February 10. Gen. xii. 1-9.
February 11. Heb. xi. 8-10; 13-16.
February 12. Gen. xi. 1-9.
February 13. Josh. xxiv. 14-25.
February 14. Isa. vi. 1-8.
February 15. Jer. i. 1-10.
February 16. Matt. x. 1-15.

Three things engage our thoughts: the Tent; the Altar; and the Promise.

I. THE TENT. When Abram left Haran his age was seventy-five. When he died he was 175 years old. And he spent that intervening century moving to and fro, dwelling in a frail and flimsy tent, probably of dark camel's hair, like that of the Bedouin of the present day. And that tent was a befitting symbol of the spirit of his life.

He held himself aloof from the people of the land. He was among them, but not of them. He did not attend their tribal gatherings. He carefully guarded against intermarriage with their children, sending to his own country to obtain a bride for his son. He would not take from the Canaanites a thread or a sandal thong. He insisted on paying full market value for all he received. He did not stay in any permanent location, but was ever on the move. The tent which had no foundations, which could be erected and struck in half an hour—this was the apt symbol of his life.

Frequently may the temptation have been presented to his mind of returning to Haran, where he could settle in the town, identified with his family. Nor were opportunities to return wanting (Heb. xi. 15). But he deliberately preferred the wandering life of Canaan to the settled home of Charran; and to the end he dwelt in a tent. It was from a tent that he was carried to lie beside Sarah in Machpelah's rocky cave. And why? The question is fully answered in that majestic chapter which recounts the triumphs of faith. Abram dwelt in tents, "for he looked for the city which hath the foundations" (Heb. xi. 10, R. V.). Precisely so: and the tent life is the natural one for those who feel that their Fatherland lies beyond the stars.

II. THE ALTAR. Wherever Abram pitched his tent he built an altar. Thus the Pilgrim Fathers, on the shores of the New World, set up their altars of worship even before they reared their homes. And long after the tent was shifted, the altar stood to show where the man of God had been.

Ah! it would be a blessed token of our religious fervor if we could set up altars in every house where we pass the night, and in every locality where it might be our hap to live, setting the example of private and family prayer, which would live long after we had passed away. If we would only dare to do it the very Canaanites would come to revere the spot where we had knelt, and would hand on the sacred tradition, stirring coming generations to kneel there also and call upon the name of the Lord.

But Abram's altar was not for himself alone. At certain periods the whole clan gathered there for common worship. A motley group that, in which slaves bought in Egypt or Ur mingled with those born in the camp; in which children and parents, young and old, stood in silent awe around the altar, where the patriarch offered their common sacrifice and worship. "I know [Abraham]," said God, "that he will command his children and his household after

him" (Gen. xviii. 19). He in whom all families of the earth were to be blessed, practiced family religion.

III. The Promise. "Unto thy seed will I give this land" (xii. 7). As soon as Abram had fully obeyed, this new promise broke upon his ear. And it is ever thus. Disobey, and we tread a path unlit by a single star. Obey, live up to the claims of God, and successive promises beam out from heaven to light our steps, each one richer and fuller than the one before. Hitherto God had pledged Himself only to show the land: now He bound Himself to give it. The separated pilgrim-life always obtains promises.

There was no natural probability of that promise being fulfilled. "The Canaanite was then in the land." Powerful chieftains like Mamre and Eshcol; flourishing towns like Sodom, Salem and Hebron; the elements of civilization—all were there. The Canaanites were not wandering tribes. They had settled and taken root. They built towns and tilled the land. They knew the use of money and writing; and administered justice in the gate. Every day built up their power, and made it more unlikely that they could ever be dispossessed by the descendants of a childless shepherd. But God had said it: and so it came to pass. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations" (Ps. xxxiii. 11).

I know not what promise may be overarching your life with its bow of hope; but this is certain, that if you fulfill God's conditions and live up to His demands, it will be literally and gloriously fulfilled. Look not at the difficulties and improbabilities that block the path, but at the might and faithfulness of the Promiser. "Heaven and earth shall pass away, but [his] words shall not pass away." Not one jot or tittle shall fail (Mark xiii. 31; Matt. v. 18; Luke xvi. 17). Promise after promise shall light your life, like safety lighthouses at night along a rocky coast, which pass the vessel onward till at last the rays of the rising sun shine full on the haven where the mariner would be.

Golden Text: *I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. xii. 2.*

ABRAM AND LOT.

(February 23, Gen. xiii. 1-18.)

February 17. Gen. xiii. 1-12.
February 18. Gen. xiv. 13-24.
February 19. Ruth i. 6-18.
February 20. 1 Sam. xx. 35-42.
February 21. John iii. 22-30.
February 22. John xxi. 15-23.
February 23. Phil. ii. 1-11.

I. Who was Lot? The son of Abram's dead brother, Haran. He had probably succeeded to his father's inheritance. He may have come with his uncle across the desert in the secret hope of bettering his condition; but we will hope that he was actuated by worthier motives. He seems to have been one of those men who take right steps, not because they themselves are prompted by obedience to God, but because their friends are taking them. Around him was the inspiration of a heroic faith, the fascination of the untried and unknown, the stir of a great religious movement, and Lot was swept into the current, and resolved to go too. He was the Pliable of the earliest Pilgrim's Progress. He may have thought he was as much in earnest as Abram, but it was a great mistake. He was simply an echo, a dim afterglow, a chip on the bosom of a mighty current.

In every great religious movement there always have been, and always will be, a number of individuals who cast in their lot with it without knowing the power which inspires it. Beware of them! They cannot stand the stress of the life of separation to God. The mere excitement will soon die away, and, having no principle to take its place, they will become hindrances and disturbers of the peace. As certainly as they are harbored in the camp, or their principles are allowed within the heart, they will lower the spiritual tone, allure to worldly policy, suggest methods which would not otherwise occur to us, and draw us towards the Egypt world.

II. The Necessity of Separation. Abram's recent failure in connection with Egypt may have been due, to a larger extent than we know, to the baneful influence of Lot. Had Abram been left to himself he might never have thought of going down to Egypt; in that case, there would have been another paragraph or passage in the Bible describing the exploits of a faith

which dared to stand to God's promise though threatened by disaster and hemmed in by famine, waiting until God should bid it move, or make it possible to stay.

There is something in this visit to Egypt which savors of the spirit of Lot's after life. In any case, the time had come in the providence of God, when this lower and more worldly spirit must go its way; leaving Abram to stand alone, without prop, or adviser, or ally; thrown back on the counsel and help of God alone. It may be that Abram had already felt for himself the ill effect of association with Lot, and may have longed to be free from him without knowing how the emancipation could be brought about.

Your condition may be somewhat akin to this. Entangled in an alliance which you seem powerless to break off, your only hope is to bear it quietly till God sets you at liberty. Meanwhile, guard your will, by God's grace, from swinging round as a boat with the tide. Declare to God continually your eager desire to be emancipated. By prayer and faith get honey out of the lion's carcass. Wait patiently till God's hour strikes and His hand opens the fast-locked door. That time will come at length; for God has a destiny in store for you, so great that neither He nor you can allow it to be forfeited for any light or trivial obstacle.

III. How the Separation was Brought About. The valleys around Bethel, which had been quite adequate for their needs when first they came to Canaan, were now altogether insufficient. The herdsmen were always wrangling for the first use of the wells and the first crop of the pastures. The cattle were continually getting mixed. Quarrels between servants have a habit of traveling upwards and embroiling their masters. And so Abram and Lot would be told by their head men of what was happening; and each would be tempted to feel irritated with the other.

Abram saw at once that such a state of things could not be allowed to go on, especially as "the Canaanite and the Perizzite dwelled then in the land"; for if those warlike neighbors heard of dissensions in the camp they would take an early opportunity of falling upon it. United they stood, divided they must fall. Besides, there was the scandal of the thing, which might work prejudicially on the name and worship of that God to Whom Abram was known to bow the knee. So he called Lot to him, and said, "Let there be no strife . . . . between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

The proposal was very *wise*. Abram saw that there was a cause for the disturbance which would lead to similar troubles continually. If he spoke sharply to Lot he would answer in the same spirit and a breach would be made at once. So he went to the root of the matter and proposed their separation. His line of action was very *magnanimous*. As the elder and leader of the expedition he had the undoubted right to the first choice. But he waived his right in the interests of reconciliation. Above all, it was *based on faith*. Had not God pledged Himself to take care of him, and to give him an inheritance? There was no fear, therefore, that Lot could ever rob him of that which was guaranteed by the faithfulness of God. And he preferred, a thousand times over, that God should choose for him, than that he should choose for himself.

The man who is sure of God can afford to hold very lightly the things of this world. God Himself is his inalienable heritage; and, in having God, he has all. The man who "hedges" for himself does not do so well in the long run as the man who, having the right of choice, hands it back to God, saying: "Let others choose for themselves, but as for me, Thou shalt choose mine inheritance for me."

Golden Text: *The blessing of the* Lord, *it maketh rich, and he addeth no sorrow with it. Prov. x. 22.*

God's Covenant with Abraham.

(March 2, Gen. xv.; xvii. 1-8.)

February	24.	Gen. xv. 5-19.
February	25.	Gen. xvi.
February	26.	Gen. xvii. 1-8.
February	27.	Gen. xvii. 15-21.
February	28.	Gen. xviii. 1-15.
March	1.	Heb. ix. 11-22.
March	2.	Eph. ii. 11-22.

The Divine Assurance. When Abram had time to reflect on his return from the defeat of the great confederation he might well have been dismayed at the possible consequences; and it was just then that *"the word of the* Lord" came to him. This is the first time that this expression occurs in the Bible. Write *word* with a capital W, and is it not also true? Did not "the Word" come, and does He not come still? (John i. 1-12.) When trial has been met and overcome, and we are exhausted with the sore strain, we may always count on new assurances and revelations. The patriarch might dread retaliation on the part of Chedorlaomer, and therefore God said: "Fear not, ... I am thy shield." He had refused the offer of the king of Sodom; therefore came the words: "I am . . . . thy exceeding great reward." And all previous promises were excelled by the new great assurance about his seed. He was to have a child of his own, and his descendants were to be as numerous as the stars that begem the Eastern sky. God said, "Count them," and when Abram could not, the Almighty declared that so would his children be, including not only those born after the flesh, but after the Spirit (Gal. iii. 7).

Abram's Faith. "He believed God." Simple words, but how much they imply! Evidently they were possible, in view of his great thoughts of God. He spoke of Him as *Adonai Jehovah,* a combination which occurs only twice besides in the five books of Moses: and it was this enlarged thought of God's all-sufficiency that made it possible for him to believe. Whenever our faith falters let us fall back on thoughts of the eternity, omnipotence and greatness of God.

These words are often referred to afterwards (Rom. iv.; Gal. iii.; Jas. ii.). This importance is given to this passage because here, for the first time in Scripture, we meet the word which is destined to have so large a place in the plan of salvation. Abram reckoned on a promise as though it were already a fact. To him it was as good as performed. He forthwith entered on his inheritance. Faith is the habit of reckoning on God, and directly this seed germ is implanted in our nature, and sprouts however feebly and imperceptibly, God reckons to it all the color, perfume and fruit to which it will certainly and inevitably lead. Directly we believe, God imputes to us all the righteousness which He knows will eventuate from our faith (Rom. iv. 23, 24). There is no such way of making people righteous as by imputing to them the far-off though certain results of the earliest origins of a noble life.

The Covenant. In olden times, when men bound themselves by solemn oaths, the parts of the sacrificial victim were divided and laid upon the ground, and the covenanting parties passed between them, as much as to say, "Let us be similarly cut up and quartered, if we fall short of our sacred vow." Thus Abram divided the appointed sacrifices, and the lamp of the Shekinah flame passed between them, as though the Divine Spirit were literally conforming to the customary observances of men. How much God will do to furnish faith with a stable foundation! (Heb. vi. 18.)

The incident gives evidence of the careful note of time. It begins under the midnight sky (ver. 5); it tells how the patriarch watched with God through the scorching day, which turned the sacrifice to carrion (ver. 11); it tells of sundown (ver. 12); and of night again (ver. 17), for the night had to fall before Abram could see that burning light of fire. It is always so. When the sun is in the sky, the altar stands lone and bare, no Divine fire descends upon the offering, or moves amid the pieces, but when it is dark, "behold, a smoking furnace, and a flaming torch" (R. V.). In view of such a revelation, do not shrink from the darkness which may now be enveloping your spirit.

The Horror of Darkness. During the whole of a long Eastern day the patriarch watched, scaring the vultures from the scorched pieces. Let us be vigilant against aught that might mar our sacrifices. The sunset brought not only darkness to the world, but the oppression of an awful calamity on the watcher's soul. Yet how much mercy was there in the long delay of deliverance! God would wait for hundreds of years rather than cut off nations, until their iniquity had brimmed over, and there was clearly no hope of their redemption. There were to be dark days of sin

and defeat, of affliction and bondage for Abram's seed, but there was one ray of comfort, on which all the generations would base their hope: "They shall come hither again." Stephen makes a marked reference to this assurance, when he says: "When the time of the promise drew nigh, which God vouchsafed unto Abraham," etc. (Acts vii. 17, R V.).

The Renewal of the Covenant. For many years, at least thirteen, the voice of God was still. They must have been years of stern discipline connected with the mistaken expedient, in which the poor slave-girl played so momentous a part (xvi.). But God was caring for His servant, and leading him by a right way. Presently there broke on his soul the glorious words of xvii. 1, 2. *"Be thou perfect,"* i.e., whole-hearted. There must be no reserve, no door locked, no reserve permitted. God must have *all.* Our surrender to the will and way of God must be complete. Whatsoever He says we must do. Whithersoever He sends we must go. *"Walk before me."* We are tempted to walk before our friends and neighbors. But this will not suffice. Our rule must be the will and law of God, which will often be in strong collision with the expectations that man had formed of our possible action.

It is under such conditions that God makes a soul exceeding fruitful. Though the patriarch had reached ninety-nine and it was not to be expected that children and children's children would be granted, yet the Divine promise of Isaac was sure. We may have been very unfruitful Christians, no souls won, no souls helped! But if we begin to walk before God with perfect hearts, for us also there is the certainty that our lives shall become exceeding fruitful. Only we must remember the sign of the covenant, and put away "all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Golden Text: *He is faithful that promised. Heb. x. 23.*

OUR SUNDAY-SCHOOL BOYS AND GIRLS.

Rev. N. Fay Smith.

God's Covenant with Noah.

(February 9, Gen. viii. 1 to ix. 17.)

Review quickly the reason for the flood, who were destroyed, who saved, and why; how they were saved and why others were not saved with them. How long were Noah and his family in the ark? (Cf. Gen. vii. 4, 7, 10, 11 and Gen. viii. 1-19.)

The New World (viii. 1-19).

Show on the map where the ark rested. The story of the raven and the dove always interests children. Explain that the windows in the ark were so situated that those inside could only look upward; they could not *see* whether the earth was dried or not. Dwell at some length upon the appearance of the earth as Noah stepped forth upon it. Every trace of man had disappeared. The race was to have a new beginning.

What was the first act of the man of faith upon the new earth? (See viii. 20.) Was this a good beginning? Be sure to notice the sweet promise in viii. 22. Every seed time is a fresh proof of the faithfulness of God, and every harvest.

Man in Dominion over the Earth (ix. 1-7).

Spend but little time here—two or three questions will suffice. How was the earth to be repeopled? Over what was man to rule? Show that the rule of man over animals should be intelligent and kind and for the best good of the animals themselves. This dominion is a responsibility as well as a privilege. How were men taught to reverence the lives of others?

The Bow and Its Meaning (ix. 8-17).

What do you suppose the people who lived directly after the flood would be likely to think about every time it rained hard? What effect would this fear have on progress of every kind? How did God quiet any such fear? What is a covenant? What

did He say should never be again? (Ver. 11.) Was this covenant with man alone? (Ver. 9, 10.) Do not fail to impress upon the children God's care for the brute creation. What did God give as a token of the covenant? Of course this means He gave to the familiar bow this new significance. What does the rainbow say to us, then, every time it appears? Why do you think any token of the covenant was needed? Does this covenant mean that the earth shall never be destroyed? (See 2 Pet. iii. 7, 10.) And what after that? (2 Pet. iii. 13.) Who shall share in this new creation? (Rev. xxi. 27.)

THE CALL OF ABRAM.

(February 16, Gen. xii. 1-9.)

The fascinating material in the chapters x. and xi. must be briefly reviewed by the teacher. He must, in as graphic a manner as he can command, sketch for his scholars the history of the centuries between the deluge and Abram. The class must see the world repopulated, its centers of culture—in the valleys of the Nile and Euphrates—idolatrous, corrupt, with much of civilization, learning and culture. Abram, born into the midst of it in Ur of the Chaldees, with some knowledge of Jehovah as his heritage from his Semitic ancestry and a heart open toward Him in faith, ready to respond to such revelations of His will as God may choose to make. Look up in Bible dictionary Abraham, Ur and Babel.

1. *The Call of Abram* (ver. 1-3).

Where did Abram live when God first appeared to him? (See Acts vii. 2-4.) In Gen. xi. 31, 32 you will find the account of this migration from Ur to Haran. And, by the way, you can do little or nothing with this lesson without a good map before yo. as you teach. God's word to Abram in Gen. xii. 1-3 was spoken, you will observe in Haran. What did God ask Abram to do? What and whom was he to forsake? Was this easy? Emphasis here. Where was he told to go? "Charles, please look up Heb. xi. 8 and see how much Abram knew about his destination." "How could a man make such a venture as that? Dick, the verse Charles just read told us—what?" "I want you to notice as we go on with our studies of Abram that this just explained his life—he was a man of mighty faith." Have your scholars point out the seven promises in ver. 2, 3. "Boys, tell me in your own language, after noticing these seven promises, the reasons why God called Abram out of Haran." Was it only to bless him and his family? Have your scholars see that we are here at the very *source* of those mighty streams, Israel and the Church. You can profitably spend all your time in studying these seven promises, one by one.

2. *The Obedience of Faith* (ver. 4-9).

Trace this journey on the map. Have the scholars understand that this was not the moving of one small family but the migration of a clan, of which Abram was the leader (ver. 5). How old was Abram? Who went with him whose names are given here? How did Abram take possession of the land? (Ver. 7, 8.) Make it clear that this was a march of *faith.*

ABRAM AND LOT.

(February 23, Gen. xiii. 1-18.)

Review the reasons why God called Abram out of Ur. Make your scholars understand how much depended upon that migration, both for Abram and for the world. Emphasize once more the "obedience of faith" as the keynote of this good man's character.

1. *Abram's Prosperity* (ver. 1-7).

It will be necessary to touch on Abram's excursion into Egypt as narrated in xii. 10-20. Keep the map before your class. When Abram came up into Canaan again, where did he at once go? (Ver. 3, 4.) You might say then, that he came back to—what? What do you suppose he did with the altar he had for a little while forsaken? Does the last part of ver. 4 look as though he had stopped praying while in Egypt? Where was Abram the happier, in Egypt or in Canaan? Why? He really built up there in Bethel what we call a family altar, did he not? Give me some

reasons why every home ought to have its altar. Was Abram a rich man? When is is right to be rich, and when wrong? Does real piety unfit a man for the business of life? Who shared in Abram's prosperity? Do you think that was the real reason Lot followed with him? Of course it was not altogether. Draw as graphic a word picture as you can of the encampment of Abram's clan, its tents, horses, camels, cattle, sheep and several hundred people, Gen. xiv. 14, *and the altar in the center of it.*

2. *The Separation of Abram and Lot* (ver. 8-13).

Point out the causes which, in such an encampment, would make strife inevitable—the ownership of the flocks, the wells, etc. The strife would be bitter and perhaps deadly. What was Abram's wise suggestion? What did he offer Lot? How was this magnanimous? What beatitude did Abram's conduct exemplify? (Matt. v. 9.) We shall see presently whether or not he lost anything by it. What was Lot's choice? (Map.) Notice the "all" in ver. 11. Did his choice show him to be a good judge of land values? Did it show him to be generous, or selfish and grasping? Who really ought to have had first choice, and why? What did Lot leave when he separated from Abram? Do you think his fine land cost him too much? What was down in that plain that Lot never noticed? (Ver. 12, 13.) What terrible risk did he run for himself and family? How may a boy "pitch his tent toward Sodom"? What came to Abram after Lot was gone and with him the best of the land? (Ver. 14-17.) What is the Golden Text?

GOD'S COVENANT WITH ABRAHAM.

(March 2, Gen. xv.; xvii. 1-8.)

What made it possible for Abram to be so magnanimous with Lot? What in Lot made it certain that he would make the fatal choice he did?

1. *The Covenant* (xv. 1-6).

Speak of the years that have passed since Abram left Ur. He is now over eighty years old, still childless, still only a sojourner in the land that was to be his, still surrounded by enemies. This is the reason for ver. 1. God is teaching Abram that *He* is his defense and his reward. This is the most valuable lesson any of us can learn. How does the Father try to teach it to us to-day? But now God is going to help Abram by renewing the covenant. Who can tell where God's promise was first made to him? Can you find the place in your Bible? As you read ver. 2 and 3 what is it that Abram especially wants? The teacher should explain and emphasize the reason. What did God tell him in ver. 5? How many would that be? Has this promise been fulfilled. Explain that the Jews are the seed of Abraham. "Mary, you may look up Gal. iii. 7 and tell me who are the seed of Abraham besides the Jews." What did Abram do with this wonderful promise of God? (Ver. 6.) What showed that he really believed it with all his heart? (Ans. His whole life.) Here is the opportunity to explain briefly that this is real *faith.* What else is included in the covenant? (Ver. 7.)

2. *The Covenant Ratified* (xv. 7-18).

What is the meaning of Abram's question in ver. 8? What follows is God's way of assuring his faith, like signing a note or paying part of a purchase price to bind a bargain. As graphically as possible the teacher must explain what Abram did in ver. 9-11. It was a method of ratifying a covenant with which no doubt he was perfectly familiar. After the animals were cut in two, the contracting parties both passed between the pieces and the covenant was ratified and could not be broken. In ver. 17 the furnace and torch represented the presence of God. Only He passed between the pieces because it was His covenant, not Abram's. How long was it to be before the seed of Abraham were to inherit the land? (Ver. 13.) What land is meant in ver. 18? What nation is meant in ver. 13, 14? What was to become of Abram in the meantime? (Ver. 15.) And so the Father strengthened Abram to trust Him and move right on in the obedience of *faith*—for, after all, all he had was the promise of God.

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

2 Corinthians vi. 1 to 10.

"Fight to the finish."—*General Booth.*

"I desire to burn out in the service of God."—*Henry Martyn.*

"Let a thousand fall before Africa be given up."—*Melville Cox.*

"I have only one passion and that is to give Christ to men." —*Zinzendorf.*

"If I must be laid on the shelf let that shelf be Africa."—*Livingstone.*

"I cannot rest whilst souls are being lost: there is all eternity to rest in after life is done."—*Duncan Matheson.*

This is the kind of spirit that consecrated zeal produces in the hearts of all who are striving after the ideal Christian life.

* * * * *

Mr. Carnegie suggested as a suitable epitaph for himself: "Here lies a man who knew how to get around him a great many men who were much cleverer than himself." It is a mistaken zeal when a leader does all the work himself instead of training others to take his place when he is gone.

* * * * *

"Time worketh—let me work too;
Time undoeth—let me do!
Busy as time, my work I ply,
Till I rest in the rest of Eternity.

"Sin worketh—let me work too;
Sin undoeth—let me do!
Busy as sin, my work I ply,
Till I rest in the rest of Eternity.

"Death worketh—let me work too;
Death undoeth—let me do!
Busy as death, my work I ply,
Till I rest in the rest of Eternity."

Sin, time, death, cannot undo the work of God's servants when they are "dead in earnest."

* * * * *

Ex-President Roosevelt is quoted as saying that the word "but" was a weasel word—one that takes the vitality out of the sentiment that precedes it. Then let us never allow that word in the neighborhood of our service, for it will surely sap vitality from our zeal.

In the thick of the battle, when the enemy was pouring shot and shell at a furious rate, a certain general said to his regiment: "Hard pounding, gentlemen! Let's see who can pound the longest." A strand of persistency must run through the rope of zeal which binds the ideal Christian to Christ.

Revelation xiii. 1 to 8; xix. 11, 12, 19, 20.

"Temperance is love keeping itself pure and uncorrupt for God."—*St. Augustine.*

"Temperance is the moderate use of that which is beneficial, and total abstinence from all that is harmful."—*W. F. McCauley.*

"If thou well observe
The rule of not too much, by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return;
So mayst thou live, till, like ripe fruit, thou drop
Into thy mother's lap, or be at ease
Gather'd, not harshly plucked, for death mature."

—*Milton.*

* * * * *

A Switzerland guide says to the tourist: "Be careful. Do not touch that. There is a pile of snow a thousand feet high there, and if it is loosened, an avalanche will come." The Bible draws the danger line deeper and stronger than the touch. It says: "*Look not* thou upon the wine when it is red, ... At the last it biteth like a serpent, and stingeth like an adder."

* * * * *

An old stage driver, who had never met with an accident, said, "Any horse could run away if he were only permitted to get the start, so I never let him get the start—that's the whole secret." Saint Paul has a similar one for the control of man: "My body I bring into subjection."

* * * * *

Eating and drinking, working and playing, reading and speaking, getting and spending, sleeping, dressing, pleasuring—

these are some of the "all things" over which there must be the Master's hand. The athlete counts it a point in honor to abstain from everything that would lessen his chances for success. "The charms of the flesh-life are easily welded into chains" by self-indulgence, therefore, naught can take the place of the fundamental virtue of self-control.

* * * * *

The temperance wave has forced the saloon keepers to take the following steps: To meet in a national "council of war"; to flood the country with news in support of their trade; to enlist allied trades. What would happen to the liquor traffic if all the temperance forces were organized into a "national council," which made it a business to ally all organizations with a temperance platform, and to flood the country with statements proving the falsity of the saloon keepers' statements? Is not united effort *the* one great need in the temperance cause to-day?

Matthew x. 7 to 11.

The following is a fair sample of a day's work of a medical missionary in some heathen countries: A visit to the sick at a provincial college, then to the mother of an army officer in the city, returning to perform an operation for cataract on a patient sixty years old; attending a station meeting, returning to hospital to remove a large cyst from a man's face, reading up for a case in the hospital while eating lunch; after lunch visiting women's hospital to remove tumor from six months' old baby, attending clinic to operate upon two cases that had defied the army surgeons; in the evening attending a man who had been run over by a heavy cart.

* * * * *

A native of India said of medical missions: "We are not afraid of your books, for we need not read them. We are not afraid of your schools, for we need not send our children to them; we are not afraid of your preaching, for we need not listen; but your Zenana workers get at our homes, and your doctors get at our hearts, and when you have our homes and our hearts, you have all."

A medical missionary from Africa recently wrote: "Many suffering ones have to be sent home with these words, 'We can do nothing for you.' Where are the doctors, men and women of our various medical colleges? Trying to get a few cases at home while dozens are ready here to take them up.

"A child in Africa is in convulsions; a red-hot iron is pressed to the skull till a hole is burned down to the brain to let the demons out. Why not? It's only a girl, let her die." Oh, the pain of the world brought on through ignorance and superstition abroad, and irresponsibility and indifference at home!

* * * * *

The only kind of aggressive work possible among the Mohammedans is medical mission work.

The best authorities say: "The value and efficiency of missionary work is in direct proportion to the presence or absence of a hospital."

"There is no other career more honorable, more necessary, more helpful to the kingdom of God, more fascinating in its carrying out, than that of the medical missionary."—*Dr. Grace Kimball.* The power to heal is the open sesame to the heart of all humanity.

Matthew v. 13 to 16.

A man went into a store in Philadelphia to buy a shovel. Setting his foot upon it to try its temper, he asked: "Is this a first-class shovel?" The merchant replied: "My friend, I think you can know but very little about shovels. You will notice that that shovel was made by George Griffith. He is a Christian, and makes a Christian shovel. Anything that you see marked with his name is just what it claims to be." Is sincerity so stamped upon our Christian work that it is just what it claims to be, or is there a vein of hypocrisy lurking out of sight of human eyes? It is the latter kind of service that is "to be trodden under foot."

You remember the fable of the spirits of the other world returning to find bodies and work. One took the body of a king and did his work. Another the body of a poet and did his work. When Ulysses came,

he cried, "Why! all the fine bodies are taken. There is nothing left for me." "The best is left for you, Ulysses." "What is it?" "The body of a common man, doing common work for a common reward."

"Doing and thinking and hearing and seeing,
Eating and drinking and working and being,
Just to please Jesus,"

is to glorify our Father which is in Heaven.

* * * * *

In the royal gallery at Versailles, a French marshal is represented with one wooden leg, one empty coat sleeve, and one eye. The inscription reads: "He scattered everywhere his limbs and his glory. His blood was in a hundred places the price of his victory, and the warfare in which he was engaged left nothing sound about him but his heart." Not all Christians are called to such service and such sacrifice for the kingdom of God, as the general was for the kingdom of France, but we are called to keep the heart sound and clean for the indwelling of the Holy Spirit. For no service is worth an inscription that does not glorify God, and no life worth the living if the Holy Spirit is kept out.

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. A. Johnston Ross, M. A.

FEBRUARY 1913.

Saturday, 1st.

The Gospel according to St. John.

For our Bible Notes we turn this month to St. John's Gospel. There is some danger in our day lest this book should fall too much into the background in Christian interest. Many preachers have been shaken by what has been written regarding the authorship and design of the fourth Gospel; and though they would not describe themselves as unbelieving, they are in practice glad to avail themselves of the emphasis currently laid on our Lord's teaching as given in the Synoptic Gospels, and preach very largely from that material. Now in an age when there is too little reading of the Bible apart from the public exercises of religion, a widespread preference of this sort is apt seriously to affect the people's conception of our Lord (and that in turn of course means that the conception of *God* is affected). For it takes all four Gospels to present to us the portrait of the Christ Who has saved and nourished the souls of men, and where the contribution of the fourth Gospel to that portrait falls out of view, there must be loss. Room is made for such superficially plausible but really untenable notions as that there is an irreconcilable difference between the Jesus of the Synoptics and the Christ of John—a suggestion refuted by the grateful testimony of the Christian Church and yet showing itself to-day with great boldness.

The Christian heart has always needed the distinctive words of this Gospel, and needs them now. It can never be safe to be long "out of" a Gospel which tells us that "God *so* loved the world" and which makes Jesus say plainly, "He that hath seen me hath seen the Father."

Sunday, 2nd.

The plan of the Gospel.

One of the surest results of research in connection with this Gospel is the fact that the book is carefully and even artistically planned. Probably the very first thing which should be done by one who wishes to study the book for the purposes of intelligent devotion, is to lay firm grasp upon this fact. The author uses material which has been carefully selected and arranged, for an end which was clearly before his mind; indeed, it is difficult not

to believe that the whole plan of the book was before his mind before he wrote any part of it. John, too, stood separated from the facts of Jesus' life by a sufficient interval of time to enable him to get accustomed to looking at the career of Jesus and its effect upon men *as a whole;* and he sets forth here just so much of the story as will serve his purpose, which, at least in part, is stated in xx. 31. This aspect of the book recalls to us very vividly the fact that the center of the Christian religion is in Christ Himself, and the matter of primary importance is a right relation to *Him.*

Monday, 3rd.

While perhaps an absolutely satisfactory analysis of John's Gospel has not yet been made, the general lines of motive within it are firmly laid down and it is fairly easy to follow them. First of all, the *"glory" of Jesus* is gradually unfolded, reflected through various encounters in which He meets both men and circumstances. Next, we can see that the author intends to describe the birth, growth, education, trial and triumph of *faith.* Finally, we can see that he is interested in the analysis of *unbelief:* that is, of moral hostility to Christ. Here are three strands of motive: the rope into which they are woven may be fairly accurately described in these borrowed words:

"The story thus groups itself around one central motive, that of the judgment, the sifting out of men, effected by the coming of Christ."

A recollection of this thought will suggest to us the true attitude which as readers of this book we should assume: let us come to it testing ourselves by our welcome of Christ, and let us use the book to help us to see on whose side we are prepared to range ourselves.

Tuesday, 4th.

This much of a mental vision of the plan of the fourth Gospel we ought to carry with us always:

"In the first four chapters the Light is seen rising on the world, and all men appear to welcome it and respond to it. Then follows a period of uncertainty, when friends and enemies begin to take their sides (v., vi.). In the next section (vii.-xii.) the world settles down into definite antagonism, while the few whom Jesus has chosen are drawn to Him ever more closely.

"At last He is left alone with this small company of His true disciples, and reveals His inmost heart to them in the quiet of the supper room (xiii.-xvii.). Meanwhile, the hatred of His enemies, like the love of His chosen friends, has reached its height, and in the remaining chapters we see Him overwhelmed by the powers of darkness, yet in the end rising victorious"—*Scott.*

Wednesday, 5th.

The sketch of the plan of the Gospel which we borrowed for yesterday may be fastened in our memory if we recall the extended comparison in the realm of nature made by Godet.

"Imagine a spring day with the sun rising in a bright sky. The ground, moistened with the snows of winter, greedily absorbs its warm rays: everything which is capable of life awakes and is renewed: nature travails.

"Yet, after some hours, vapors rise from the damp earth: they unite and form an obscure canopy. The sun is veiled: a storm is threatened. The plants, under the impulse which they have received, nevertheless accomplish their silent progress. At length, when the sun has reached the meridian, the storm breaks forth and rages: nature is given over to destructive powers: she loses for a time her quickening star. But at eventide the clouds disperse: and the sun, reappearing in more magnificent brilliancy than that which attended his rising, casts on all those plants—the children of his rays—a last smile and a sweet adieu. Thus, as it appears to us, the work of St. John is developed."

Grasp this firmly, and you will not only find a new and beautiful meaning for the phrase "the day of the Lord": but you will feel the holy unity of this gracious tribute to the memory of Jesus, you will know that the Gospel of St. John is indeed a "robe without seam."

Thursday, 6th. John i. 1 to 18.

The Gospel of John is furnished with a Prologue and an Epilogue: both of which concern themselves with one single fact, the reaching out of the person and influence of Jesus beyond the area of His earthly self-manifestation.

The Prologue endeavors to give the true background of Jesus. Probably the thought by which we shall best lay hold of its intention and drift is this:

"Every intelligent man must feel the desire to find somewhere an existence which has not come into being, but which *is* from eternity, and to be able to rest on this. This the Apostle has found. He cries triumphantly to his readers that he knows of a Being, transcending all that is transitory, the ground of what is temporal and finite. In Christ he claims to have found the eternal reality."—*Rothe.*

Only we must remember that this discovery did not meet a merely speculative, but an intensely practical interest in St. John. This Eternal Person revealed, translated, explained, expounded *God.*

Friday, 7th. John i. 1 to 18.

This central thought of the Prologue, that in Christ is the fontal center from which comes forth the best we know and have, is developed in a way which defies exposition: for here is "the simplicity which is the last expression of profundity." But we will be benefited if we remember that there are four short words in the Prologue in which John sums up what he had found in Jesus: WORD, LIFE, LIGHT, GRACE. These are worth pondering singly: perhaps we might profitably compare them with Isa. ix. 6 and 1 Cor. i. 30.

Saturday, 8th. John i. 1.

The Word.

What does John mean by "the Word"? The tone of the first verse is not of one introducing an absolutely new idea. And indeed both Jews and Greeks in John's day had conceptions in their minds to which his opening sentence would at least in part appeal. The Jews, especially after the exile, had learned, looking back on their national history, that speech is a gracious habit of God, that God does not leave men without some interpretations of the drift of things. And the Greeks, too, had felt (perhaps more in nature than in history) the reasonableness of life, the stir of the Eternal Mind within it. St. John has found triumphant confirmation of this in his Lord, Who is the spoken thought of God, and was from all eternity the "deep and beautiful soliloquy of the Most High."

Few thoughts could carry us further into the meaning of life than these: (1) that God speaks: (2) that He has always been vocal: (3) that, speaking, He gives *Himself,* and not His thoughts only: (4) that Christ is all He has to say.

Sunday, 9th. John i. 1.

The Word was with God.

For "with," John uses here, and in 1 John i. 2, not the ordinary word for "along with" but a preposition conveying the idea of "movement toward" or "relation to" or "leaning upon." The picture is recalled to one's mind of St. John himself "leaning on the breast" of his Master—the attitude which led to his being called the "Epistethios" (literally, the Breast-leaning) Disciple. It was the attitude indicative not simply of affection or sympathy, but of desire to catch the throbbing of the heart of his Friend, and to detain and express His inmost thought. Is it too daring to transfer this to his thought of his Master's relation to God? He seems to think of Him as the Eternal Epistethios; as having been from all eternity—"in the bosom of the Father" (ver. 18), and therefore able to express in Himself the Father's inmost thought.

Monday, 10th. John i. 4.

In him was life.

The idea that the Lord Jesus Christ is the Creator of the world, *put that way,* is almost meaningless to us; it is too big to grasp. Yet there is something behind such sentences as these: "by whom also he made the worlds," "by him were all things created," and "by him all things consist"—something which has more than a speculative or merely theological value for us. What is it? Let us go back in thought to the tremendous impression made upon such minds as John and Paul and others by the sheer moral elevation of the Lord Jesus. The more these men pondered that amazing phenomenon—the character of Jesus—the more they saw in it fundamental reality. They could think of nothing so fundamental, so "ultimate." As St. John

loved to say, "This is the *real* God and eternal life." For the "ultimate and central reality of things is Will," and the disciples and apostles of Jesus had seen *Will* in Him so used in the moral and spiritual region that they came to be certain that that very Will ruled in the lesser realm of nature, and that without it nature could not have come to be.

That way of thinking involves a subordination of nature to spirit, which to-day it is hard for us to imagine, for the course of civilization recently has been to make the material ever greater and the spiritual in man ever less. Perhaps when this riot of exploitation of material things has gone past its crisis, men will recover from the worship of mere mass, and bulk, and things, and see in creation the expression and servant of a moral Will, a Will which once in Jesus Christ found complete expression.

Tuesday, 11th. John i. 4.

The light.

Both in his Gospel and his Epistles St. John loves to dwell on the idea of light. He revelled in the illumination which had come in Jesus. "The darkness is past," he cries, "and the true light now shineth!" Perhaps, as a lad, he had had just enough contact with the thought of the big world outside Judaism to be flung into a puzzling twilight: what did it all mean? Every man has his own special preferences as he studies the prophets, and it may be that St. John as a young man had dwelt with special hope upon the great prophecy of illumination in Isaiah (xxx. 20, 26). "Thine eyes shall see thy teachers," and "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people; and healeth the stroke of their wound."

In Jesus, this light had come: and it attested itself *uncreated* light. John the Baptist was not the light: he was merely an ambassador and a witness, and he had *become* these things. Christ was, and from all eternity had been the Light itself, the Light within John the Baptist, and, for that matter, within every man. The Light, then, means not merely intellectual illumination: it means moral education, simplification, candor. It is the frankness of God, answering to which on our part is holy, luminous, honest, candid living. We are to "walk in the light, as HE is in the light." How little have we men—of little faith either in God or in one another—tested the powers of sheer candor!

Wednesday, 12th. John i. 16.

Grace.

The Word, the Life, the Light—these all discover the Lord Jesus as God the self-revealing and therefore the self-giving. But they do not cover quite our need: we need more than the illumination of truth; we need the gentle touch of Divine favor. Nowhere has man made up a religion out of simply the quest for truth: he has everywhere desired to be *kindly received* by his God. Why? The answer lies in the conscious discrepancy between what we have been and what we know we should have been. We are unworthy and we shrink in shame before the Eternal *"grace"!* That answers to our need! And yet, stay a moment! It is of the very nature of my inward shame that it makes me desire that no favor, no quarter, be shown to my sin. I am sick of the smiles of those who ignore and condone my sin: I want the merciful favor of a sin-hating God, Who sees facts as they are: I need grace *"and truth."*

All this St. John had found in Christ: Word, life, light—He searches into the inmost heart of man. But He combines truth with grace—the unmerited, uncompromising, educating, cleansing *attention* of God to the moral needs of men. Our God, our Creator, our Illuminator, our Educator, our Servant! What a conception of the Supreme in His merciful greatness!

Thursday, 13th. John i. 14.

The Word was made flesh.

And all this arose out of the impression made on His friends by the Man Jesus! Here John tells us what that impression was—remarking that it was the impression of a real man and a friend. First, "his glory," that is, His distinctive characteristic was that He carried Himself as "an only begotten of a Father," with a consciousness

of a relationship of unique intimacy with God. That behavior impressed His contemporaries as issuing from the actual facts of the case, that is, men felt He really was God's unique Son. That, then, on the religious side.

Next, on the moral side He impressed men as blending kindliness with love of righteousness, tenderness toward the erring with inflexible regard for the interest of truth. That combination, which men everywhere despair of reproducing in their own conduct, seemed to the contemporaries of Jesus an irrefragable seal of His origin. No one who had not the Fountain of Divine life in Him could pour forth streams of "grace and truth." And out of that fullness the disciples of Jesus had all received, grace upon grace.

This single verse outlines the chief grounds upon which Christian folk still rest their belief in the Deity of Jesus: first, He makes on them the impression of unique intimacy with God: next, He has been experienced as a source of apparently inexhaustible incursions of a kind of help which in the type of its solicitude attests itself Divine. Every Christian man and woman should be able to give a reason for the faith that is in him or her. Here is the guide to the expression of what we have found in Jesus.

Friday, 14th. John i. 9.

The world.

Let us go back a verse or two, and gather up some thoughts that are of value in helping us to appreciate our Lord aright. In ver. 9 enters a word which St. John uses often, and his frequent use of which indicates his feeling of the width of area covered by his Master's mission: it is the word "world." It is characteristic of St. John that while he has a keen sense of the value of the fact that our Lord came through and to one God-chosen people, he has so pondered on the tremendous powers within the Gospel and person of Jesus that he sees them always unmaking an old world and making a new. Sometimes, therefore, "the world" has a sinister meaning—it is the world that hates Christ, for behind all racial differences John sees man as one in his moral perversions. Yet again the word has rather a pathetic meaning, as describing that which needs God. "God so loved the world," "Father, the world hath not known thee." Here, in the first use of the word, the world appears as the area over which the pre-Christian "revelation" was spread.

It is doubtful whether the translation should be "lighteth every man as he comes into the world," or "lighteth every man, coming (i.e., the Light) all the time into the world." In the first case, the thought is one which we shall meet again in the Gospel: that Christ is in close connection with, is indeed identical with, "the universal religious consciousness." In the other case, the thought is that the Incarnation is, as it has been called, a Divine Habit, and that God is ever on His way to the world. Both thoughts are aspects of the same truth, one of the most comforting and stimulating truths we can know, that God pursues by His love all that He has made.

Saturday, 15th. John i. 12.

To become the sons of God.

The presence of the word "become," and the statement that the condition of becoming a son is "receiving" Christ, show that in St. John's mind our sonship to God is a moral condition. We must not, therefore, confuse between our sonship and that of our Lord Jesus Christ. As a matter of fact, both here and in the remarkable passage in 1 John iii. 2—"Beloved, now are we the sons of God"—the word is not "sons" at all, but "children." By welcoming the Christ into our hearts, a new life is generated within us and we are reborn as *infants* of God: and we may from that point grow in grace and wisdom as *children* of God. But it is Christ and Christ alone Who is and has ever been the Adult *Son* of God.

Every father knows how elastic a term is the word "son": how, beginning from the idea of physical origin and resemblance, it widens out with a lad's growth till it has the full content of meanings that are wrapped up in the words "adult son"—meanings not simply of subordination or awe or dependence, but of reverent friendship, of trusted use of resources, and the like. In this largest sense no son of man

has ever been a second to Jesus as "son" of God. He alone is the Eternal Son of the Father. It would save us from much disastrous thinking if this were kept clearly before our minds.

Sunday, 16th. John i. 15, 19 to 28.

John bare witness.

In the use that is made here of the witness of John the Baptist to heighten the effect of the truth announced in the Prologue, we have a signal instance of the artistic power of this book. St. John has been declaring that in Jesus' personality is the authentic expression in time of the Eternal God, and that in Him too is the Divine fountain of spiritual energy and inspiration. This is made to stand out in relief against the Baptist's testimony regarding his own person and work: (a) he disclaims the possession of any personality significant in itself: "I am not," he says in effect, "a personality; I am but a voice." But Jesus was supremely not a voice, but a person: in Him "the *life* was the light of men." (b) John disclaims the possession of any source of inspiration for holy living. "I am quite sure," he says in effect, "that on your repentance you may have the always ready forgiveness of God; and in token of this I am confidently ready to baptize you with water. *But do not ask me to baptize you with fire.*" But this is exactly what Jesus was prepared to do, and has in fact done: He has been a Fount of warm enthusiasm in holy living. For on Him the Spirit *abides:* in Him the Fountain of spiritual life never dries up.

Monday, 17th. John i. 29.

The Lamb of God.

When David wrote the twenty-third Psalm and said, "The LORD is *my* shepherd," he in effect pointed to himself and said, "Behold, a lamb of God!" The Psalm is the quiet song of the spirit happily ensheltered in God, and therefore in peace. We need not therefore be shocked at the suggestion, made by Sir J. Seeley, that it was the signature of Divine peace on the untroubled brow of Jesus that first made John the Baptist call Him "God's Lamb." Issuing forth from an adolescence and youth whose origin was unspoiled by sin, and which had known the joy of intellectual study and of communion with God, how could it be otherwise than that upon His face He should bear the seal of the "royalty of inward happiness"?

But this is not only not inconsistent with the thought of His being *sacrificially* God's Lamb, it is the sign that He is *equipped to be* the Sacrifice for the sin of the world. Of what avail were it, even if it were possible, that our sin should gather its weight on the soul of one already burdened with his own sin? Only the soul at utmost peace with God can carry the burden of the world's sin. And we ourselves are helpless to aid the sinning world unless first the central problem of our own sin has been dealt with: and until there rests on our brow—if not the joy of innocence—at least the humble comfort of the pardoned soul.

Tuesday, 18th. John i. 31.

And I knew him not.

Is not this twice-repeated assertion an expression of surprise? Perhaps the Baptist and Jesus had been in part brought up together—they were near relatives. Yet the true significance of Jesus had not dawned on John. His prophetic calling did not carry with it miraculous insight and assurance which would supersede the discipline of faith. Even in prison John the Baptist had to fight for the possession of a firm faith. But here his own blindness seems to puzzle and appal him. In some small way we have ourselves repeated this experience in connection with our friends. Sometimes it is not until they have been taken from us by death that we are able at all to take the measure of their greatness. What a horrible thought it is that men may *after death* awake to see the greatness and value of Jesus! How awful to remember, then, one's opportunities here, one by one, and yet have to say, "And I knew Him not!"

Wednesday, 19th. John i. 33.

And remaining.

These words are emphatic. It is the *abiding* of the Spirit upon Jesus, as con-

trasted with fitful and intermittent experience of His power, that marked off Jesus from the rest of men, and constituted Him an abiding source of spiritual cleansing and power. In the "Gospel of the Hebrews," an early apocryphal fragment, the Spirit at the baptism of Jesus is made to say, "My Son, in all the prophets I awaited Thee that when Thou camest I might rest in Thee: for Thou art My Rest." This in one sense is a true paraphrase; only, the Spirit did not so rest in Christ as to find a "terminus" in Him. The Spirit abode on Christ that through Christ He might come permanently to abide in us. Do not we long for His permanent, continuous, controlling indwelling?

Thursday, 20th. John i. 38.

What seek ye?

This, the first utterance of Jesus in the Gospel, is symbolic; and it is difficult to believe that it is not deliberately selected because of its symbolism. For this is precisely what Christ is ever asking the world. He is interested not primarily in what the world possesses, but in what it yearns for. The lads of whom Jesus asked the question were so embarrassed that they could not clearly answer. They wanted to come to know *Him,* but why? They could not have analyzed their souls' need. Eucken has been recently saying that men to-day crave for three things: greater depth of life, assurance of permanence, and an effective solidarity among men; that is, they crave for peace, eternal life and love. But these are just the gifts Christ Jesus alone can give.

Friday, 21st. John i. 39.

Come and see!

If the first utterance of Jesus is symbolic, surely this, the second, is more significant still. For when the Lord Jesus smilingly held out His hand of invitation to these two young men to come with Him to His home, His words and attitude were an epitome of the very life of God. For God is, first and last, hospitable. He is the God of the Open Heart.

Saturday, 22nd. John i. 39.

Come and see!

It is the voice of One Who has nothing to conceal—Who courts and stimulates investigation. Are there "secrets" in Christianity? There are none that we may not try and ultimately hope to penetrate. Not all truths are equally patent. What a mystery, what a bafflement, for example, is the person of our Lord Himself! But there is nothing we may not ask about, nothing we may not search into. Christianity has been the greatest single stimulus known to man to the spirit of inquiry.

Sunday, 23rd. John i. 39.

Come and see!

It is the voice of God to the world on a Sabbath morning. There is so much that in the ordinary rush of life we do not *see;* so much that makes up the very substance of life, the meaning of which we do not wait to penetrate. "Come," says the voice of the Spirit as the church bells ring, "come, and instead of looking along the surface of life, *see* into its depth and height! Your eyes are tired because they have been too long focused on near things: come and *see* the King in His beauty, and the land of far distances!" For what did the Light of the world come but that we might *see?*

Monday, 24th. John i. 39.

Come and see!

Once, Jesus *received* this invitation. When His friend Lazarus died Jesus was standing surrounded by a group of weeping friends, and deeply moved, He asked, "Where have ye laid him?" They said to him, "Lord, *come and see.*" The pathos of the invitation utterly overcame the Saviour, and it is written, "Jesus wept." For what was it they had asked Him to come and look upon? The humiliation, the havoc, the ruin of manhood in death. When the Divine calls to the human it is to come and see and taste of Life Eternal: the human invites the Divine to behold the work that sin and death have wrought. The anguish, the mournful hunger of the

hearts of men, still calls out of the world's misery, "Lord, come and see!" And the Lord calls to His own servants and says, "Come, let us both go together and see this world's tragedy, and see what can be done to save men." So the Lord Who yesterday invited us to see the Heavenly Places, to-day invites us with Him to see the squalid earthly places and their clamant needs.

Tuesday, 25th. John i. 46.

Philip saith unto him, Come and see.

These verses introduce us to the friendships of Jesus, the friendships by which He was to transform the world. They begin to be representative: two names are Greek, two are Hebrew; the unnamed disciple was probably the Evangelist whose name was both Greek and Hebrew. Yet there is no organization of them into some publicity-securing group. The progress of the knowledge of Christ depends on the contagion of enthusiasm in the individual, on the cordiality and patience of each man's invitation to his friend to "come and see." And still it is thus that the Kingdom comes. The Divine invitation is mediated through the human; and our commission as agents of Christ is sufficiently described when we say that we whom the Light of the world has bidden to "come and see," are bidden say to others, "Come and see."

Wednesday, 26th. John i. 42.

Thou art Simon.

Have we noticed what *a stir of judgments* there is in the concluding part of this chapter? Jesus passes swift comment on Peter: "Thou shalt be called Kephas," as though He had said, "Behold a man of rock!" He describes Nathanael in the words, "Behold an Israelite indeed in whom is no guile!" And the friends of Jesus are swift to comment on *Him!* "We have found the Messias." "We have found him of whom Moses in the law, and the prophets, did write." "Rabbi, thou art the Son of God; thou art the King of Israel."

What does this interplay of judgment mean? It means that where Jesus is, there is reality, the vivid truth of things. He said He came not to judge, in the sense of condemn; but wherever He is, there is a swift verdict on men. And wherever men meet Him *they must pass judgment on Him.* And the terror of life is that by our judgments we ourselves are judged. What think ye then of Christ? Whose son is HE? And what thinks Christ of thee?

Thursday, 27th. John i. 47.

Nathanael.

The brief account of Jesus' first friendships is assuredly meant to illustrate, first, the simple beginnings of faith, and next, the different ways in which the saving contact is established between individuals and Jesus. What is common to all the cases is the power of Jesus in piercing to the springs of *will* in men. He betrays a power of command which evidently rests on some mysterious relation between Him and the springs of the being of men. This is made evident in detail in the case of Nathanael. Jesus, by His description of Nathanael, penetrates even within the latter's consciousness of unworthiness, and it is the soul of the man, in naked naïveté, that cries out, "Whence knowest thou me?" To this hour, it is thus that Jesus Christ proves His very Deity to men: He knows us through and through: He calls each one of us by *our real name.*

Friday, 28th. John i. 51.

Son of man.

This chapter has shown us seven rays of the Divine glory of Jesus. We have seen Him as the Eternal Word; as the Life of lives; as the Light of man; as the Lamb of God; as the Messiah-King of Israel; as the Son of God; and finally, as the Son of man. And this last is in some respects the most wonderful of all. For we are bidden see Jesus living in the praying heart of the world; releasing the spirit of prayer; acting as Agent and Medium of the Divine response. And there He lives to-day: and it is thus that we know and recognize Him with most intimate and reverent awe.